



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

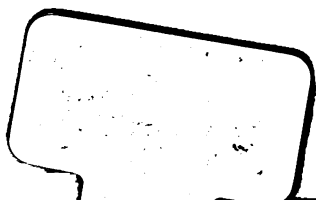
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Per. 1419 e. $\frac{2966}{15-17}$



57

5

4-1

1

3 4 5

LIGHT FROM THE WEST,

OR

The Cornish Parochial Visitor.

EDITED BY

THE REV. H. A. SIMCOE.

VOL. XV.



PENHEALE-PRESS:

REV. H. A. SIMCOE, NEAR LAUNCESTON, CORNWALL.

Published by

**SEELY, BURNSIDE, AND SEELY, FLEET ST. LONDON; MADDOK
LAUNCESTON; ROWE, PLYMOUTH; LIDDELL, BODMIN;
AND ALL BOOKSELLERS.**

—
1846.



INDEX.

	PAGE.
An Anecdote	131
Anecdote of Ignatius Jurdain Esq, (Mayor of Exeter)	236, 253
A Sermon after the Harvest	278
Conversion of a Tamul Poet in India	42
Christ the only Refuge	160
David's Harp 6, 32, 57, 82, 103, 125, 156, 176, 205, 230	
Early Impressions	56
Education	190
England's Church	202
English Reformers—Archbishop Sandys	241, 265
Grace Offered by the Sacraments	140
Heaven—its Glories	31
Hard Texts 115, 136, 196, 234, 258, 282	
Life and Times of Archbishop Whitgift	15
Luther and the Reformation 67, 68, 87, 106, 132, 145, 160, 235, 249, 270	
Looking unto Jesus	217
Missionary Intelligence 91, 93, 117, 142, 162, 212	
Natural and Revealed Religion	215
Never too Late to Mend	274
Opinion of Early Nonconformists on the Principle of Religious Establishments	168
Old Authors	209

INDEX.

	PAGE.
Pious Fraud	62
Prophecies of Daniel	97
Short Sermons	25, 49, 73, 121, 151, 181, 193, 245
Scripture Reflections	79
Short Sentences	175, 245
The New Year	1
The Sixth Commandment	11
The Coming of Christ	65
The late Victory in India	95
The Prayer-Book in a Sick-Room	223
The Potato Crop	230

POETRY;

Matthew XI. 28—30, Paraphrased	72
On Revelations VII. 9—17	94
Psalms IV. Paraphrased	130
Psalms XLV.	144
Psalms VII.	216
Psalms L. 15	263
Psalms CXXXVI.	284
The Sick Child	96

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. I.]

JANUARY, 1846.

[Vol. XV.



THE NEW YEAR.

'The year rolls by and steals away
The breath that first it gave!
Whate'er we do, whate'er we say,
We're trav'ling to the grave!'

THE sun of 1846 has arisen to bear its witness to the all-concerning truth conveyed in the stanza at the head of this article. 1846 and its events

gone by, its deeds done for ever, summon us to consider our ways during its progress, that we may draw improvement the best we may—whether of instruction, correction, or thankfulness, as the case stands. Ere then the year has stolen away the hours it has but now given us, let us see what advantage we can gather from the past, or turn to account for the future.

We cannot forget, especially in this far West, the excitement and painful feelings which disturbed us at the period of the '*Surplice question*:' on the one hand a natural dread of innovation—a fear of how far that might be a step in that movement towards Rome, too plainly manifest among us, and of which we cannot be too jealous—and on the other hand a sad lacking in that submission to them that are set over us as our spiritual Pastors and Masters, which cannot be too much deprecated and lamented as a fearful sign of the times.

The *Maynooth Grant* is a subject of still deeper and more painful reflection. That a Protestant Government—Queen, Lords, and Commons—should resolve on taking their share in educating the teachers of that communion, whose doctrines, alike in her State and Church documents, she holds to be idolatrous and heretical, damnable and impious,—and that a Protestant nation should be compelled (in spite of the overwhelming sound of their own legitimate voice, speaking in the multitude of petitions against the measure, which from all parts of the land loaded the tables of both Houses) by fixed act of Parliament to maintain such an abomination, is a sign of the times,

which, like the "sky red and lowering," so surely bodes foul weather for the land of our fathers, that he who prepares not for it may well tremble lest, as upon the misjudging Pharisees, it come upon him in an hour when he is not aware.

But the *Railway Mania* seems to have absorbed this and all other thoughts—one of the most remarkable ways in which that "covetousness which is idolatry" has been universally shewn for many a year. The enormous sums of money laid out upon lines that have succeeded, and have a fair prospect of succeeding—the enormous sums that have been squandered upon lines which never have or are ever likely to succeed—the gambling speculations on shares, by which enormous sums have been gained by some that would be rich—and by which others have as rapidly become poor—shew a reckless and disquieting anxiety in re-echoing the worlding's question, "Who will shew us any good?" such an overcharging of men's minds with "the cares of this life," as leaves no time for preparation for that day which another year warns us is fast approaching.

But if this sign of the times concern, as it must, those who from their station in life are enabled to take part in these things, a word for the

Emigration Mania.—The poor man's mania, (and the *poor* is the old, the Scripture term—the term rich in blessing for "to the poor the Gospel is preached,"—and therefore we cannot change it for any which the schools of modern days have invented as its substitutes,) the poor man's mania is emigration. The last accounts from America or Australia

have told some glorious tale of high wages and little labour, and upon the strength of this report multitudes determine to prove the truth by their own experience —forgetting that whether true or false, for the most there are *nulla vestigia retrorsum*,—they hope to better themselves. Now we are far enough from holding that the poor man is not at liberty to better himself, or indeed is not bound so to do by every lawful means. Only we would have him remember that he has a soul that needs to be bettered as well as a body ; and, as it would be a very penny-wise and pound-foolish policy to attempt or to succeed in bettering his body at the expence of his soul, we would have him count the cost first, and consider whether his soul is likely to be better or as well cared for in the land to which he is hastening, as in that to which he is about to bid farewell for ever. But whatever be the issue, let the poor man know, that no climate will yield him comfort till he possess the godliness with *contentment* which indeed is gain enough in any land.

The last subject we shall mention, as one of the memorable ones whose history will go down to posterity, with the year now passed, is the *Potato Failure*. It is not an uncommon thing to hear the poor man speak of this as of a judgment of God. And truly this is the best way to look at the matter. Thus we may pass over the obscurity of second causes, and behold at once the first cause in Him who giveth or withholdeth the fruits of the earth in their season as seemeth good to Him. It is doubtless a heavy trial, and as such it is intended to be felt;

and the way in which we meet it will prove the strength of the poor man's faith, his patience, submission, and confidence in his God; or shew the want of it in murmuring, discontent, and unbelieving; and give abundant room for the exercise of the charity of his wealthier neighbour in doing good and communicating: while we all may learn such lessons of that economy, self-denial, and bearing one another's burdens, as may prove that this heavy trial has yielded some good fruit to them that are exercised thereby.

While this is passing through the Press, a most appalling fact in connexion with the Railway Mania has been perpetrated, by the legalized desecration of Sunday, November 30. That an order of Council should have passed authorizing the reception of Railway plans up to 12 o'Clock on *Sunday* night, according to act of Parliament! and that in consequence of that order, 'the Lord's Day, commonly called Sunday,' should have been a continued scene of travelling and bustle from morning to night through the length and breadth of the land—in awful defiance of the solemn command of God—whose people we profess to be—"Remember the Sabbath-day to keep it holy;" and in the very teeth of a statute still left, which imposes a penalty upon "Carriers, Waggoners, Carters, &c. who shall travel upon the said day!" The excuses urged, 'that it was forgotten that the thirtieth day fell upon a Sunday, and therefore the Privy Council could do no other than relax the law which considers Sunday, as a *dies non*, [no day,] in favour of Railway projectors,' may have its weight with those with whom

this world and its schemes absorb all beside—but those who are truly jealous for the honour of their God, and enlightened lovers of this their country, which He hath so highly favoured, will sigh and cry for this sad act, as one of fearful prominence among all the abominations that be done in the midst thereof.



DAVID'S HARP. THE 116 PSALM, WITH A FRUITFUL EXPOSITION AND GODLY DECLARATION OF THE SAME — *BECON.*

(Continued from page 274, Vol. XIV.)

THE SEVENTH STRING.

"I will pay my vows unto the Lord before all his people," Verse 14.

David goeth forth to declare what he will render unto God for all those things that he hath given him. Before he said, that he would "take the cup of health, and call upon the name of the Lord;" now he addeth, that he will also "pay his vows unto the Lord, yea, and that before all his people."

But what vows are these? Verily, not unfaithful and foolish vows, which displease God, as the Scripture saith; but the earnest promises that be made unto God for to fulfil his most holy commandments. These vows will he pay; these promises will he perform. For they make unto the glory of God, the edifying of his Church, and the health of his own soul. Therefore will he stick to them even unto the very death.

God giveth a commandment and saith, "Hear, Israel; thy God is the one and alone God. Thou shalt have no strange gods in my sight. Thou shalt make thee no graven image," &c. David, being one of the true Israelites, hath made a vow to keep these most holy precepts. And as he hath made this vow, so will he labour to perform it. For it is not unfaithful nor foolish, but agreeable to the Scripture; neither doth it provoke the keeper of it unto much inconvenience and absurdity, but rather unto great virtue and holiness: so that he is fully bent to perform his vow. Let the unfaithful idolaters worship what idol or false god they list, David will surely cleave to this one and alone true God. For in his heart shall none sit but this one God alone, neither will he admit so much as the shadow of any other to be joined with him, and to have fellowship with his God. This his God alone will he worship, honour, and serve. This his God alone will he love with all his heart, mind, soul, and with all his powers. This his God alone will he magnify and praise for ever and ever. And because he may not once be moved by any vain spectacle, and seduced from the honour, worship, and service of this God, unto any image-service and idolatry, he hath made a sure vow and faithful promise, that he will make no graven image, idol, or puppet, but he will only cleave to this his one and alone God, and serve him not in external ceremonies, but "in spirit and in truth," For, saith he, "Confounded be all they, and shame lighten on them, that worship graven images, and glory in their idols."

Again, God commandeth, saying, "Thou shalt not take the name of the Lord thy God in vain." David hath made a solemn vow and earnest promise that he will keep this most blessed commandment of God also. He will not abuse the name of his Lord God by any means. He will swear by nothing that ever God made, neither by heaven nor by earth, nor any other oath. His communication shall be yea, yea, nay, nay. In his adversity he will fly unto the name alone of his Lord God, as unto a strong castle and mighty bulwark, and call on that for help and refuge. And in his prosperity he will not forget the name of his Lord God, but celebrate, magnify, commend, and praise it, yea and lift it up with perpetual encomies, lauds, and praises.

Moreover, God saith, "Thou shalt sanctify the Sabbath day." This hath David also vowed to observe and keep. He will not therefore spend the Sabbath-day in rioting, banquetting, playing, dancing, singing, and such other vain pastimes; but in the meditation of God's law, in reading the holy Scripture, in hearing godly sermons, in lifting up his heart unto God with fervent prayers, in giving thanks to that Lord for his benefits, &c. He will also expulse all sin out of his breast, and be at peace with God.

Furthermore, God commandeth, saying, "Honour thy father and mother." Here again hath David made a vow to fulfil this precept also, so that he will give honour, reverence, and worship to so many as this law requireth; yea, his inferiours will he not dishonour.

God giveth a commandment, and saith, "Thou

shalt not slay." David hath earnestly vowed to keep this ; so that he will shed no innocent blood, hurt no man, seek no man's death, but favour and love all men, yea even his very enemies.

God saith, "Thou shalt commit none adultery." Solemnly hath David vowed to observe this most godly precept : so that he will be no unclean fornicator, nor filthy adulterer ; but, to avoid all uncleanness, he will couple himself with an honest wife and faithful yoke-fellow in holy wedlock, which is honourable among all men, and bed undefiled ; to her alone will he cleave, and for her sake refuse all other women, be they never so beautiful, fair, proper, delicate, tall, eloquent, rich, worshipful, honourable, noble, &c. ; loving her as his own flesh, yea as Christ loved the congregation.

Moreover, God commandeth, saying, "Thou shalt do no theft." As for this precept David hath earnestly vowed to keep it unto the uttermost. So that he will not only not steal, but also bounteously give to so many as have need of his help.

And whereas God saith, "Thou shalt speak no false witness against thy neighbour," David hath vowed and made a faithful promise that he will rather, as charity requireth, "cover the multitude of sins," forgive them that offend him, and seek to profit all men no less than himself.

Finally, where God saith, "Thou shalt not covet thy neighbour's wife, nor house, nor field," &c. David is fully at this point, not once to covet any part of his neighbour's goods, but rather to help him forward, and to do for him whatsoever lieth in his power.

These be the commandments of God, and these he hath vowed to keep. These vows therefore will he pay unto the Lord, yea and that before all his people, that men, seeing the light of his good works, may glorify his Father which is in heaven.

And forasmuch as David is a king, and hath vowed unto God to do the office of a true king, which is to maintain virtue and to expulse vice, he will not only provide that he himself keep these commandments, but that all his subjects also keep them, even from the highest to the lowest. He will do his diligence that there shall no God be worshipped in his kingdom among his people but the one and alone true God of Israel. Him only shall they honour, worship, praise, service and love. Neither shall any graven image be suffered to be made in his realm for to obscure and blot the glory of this Almighty God. On the name of this God alone shall all his people call, and fly unto in their adversity, praise and commend it for ever and ever ; neither shall any of them be so bold as once to swear unjustly by it.

The Sabbath-day shall all his subjects sanctify. They shall not spend it vainly and idly, but virtuously and godly, in reading the holy Scriptures, in hearing God's word sincerely preached, in praying fervently unto God, and in such other godly meditations. Their superiors shall they honour also with all humility, submission, and obedience. They shall kill no man, but defend every man in his right, love all men, wish well unto them, do for them whatsoever they are able. As for fornication, adultery, whoredom, or any other uncleanness, they shall commit none, but every man

shall freely be suffered to "have his own wife, and every woman her own husband," and so godly live together in chaste and pure matrimony.

To be continued.

THE SIXTH COMMANDMENT.

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man: at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen. ix. 5, 6.

It is possible to be guilty of this crime without the actual perpetration of the fact, which circumstances may put out of a man's power at the moment when, if not so restrained, he would accomplish with his hands the wicked purpose of his heart. We read in the third chapter of the first epistle of St. John, "*Whoso hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*" The very idea of murder is in itself so fearful and startling, that assent is at once given to the commandment; but the evil passions which commonly lead to the sin are not so repugnant to human nature; rather are they intimately interwoven with that na-

ture since it lost the "image of God," and therefore these passions—such are envy, revenge, malice and hatred,—require every antidote that the grace of God can apply, lest they lead to the fearful offence denounced as murder by our Lord Himself. The first murderer was incited by envy, and hatred consequent on envy, to slay his brother. It is certain that hatred soon follows envy, and that the latter vice finds an easy access into the heart which is naturally prone to its admission. Against envy therefore, which if not rooted from the heart leads to the guilt of murder, the battle must be waged to extermination. In almost every position in which man can be placed relatively to man, envy is likely and, if not narrowly guarded against, does enter. The selfish man cannot bear to see another's enjoyments—especially if that other has what he has not, but which he thinks he ought to have. In the cultivation of the graces and beauties of the Christian the evil passions just mentioned are most effectually opposed. Our blessed Saviour, whilst he confirmed the Ten Commandments, at the same time extended, exalted, and spiritualized them. The injunctions of the second table he briefly comprehended in one saying; which saying, though it always existed word for word, was first applied by our Saviour to the whole of our duty towards our neighbour. And if ever there was a saying forcible, comprehensive, and spiritual, it is this, "Thou shalt love thy neighbour as thyself." This precept is clearly an extension of the letter of the law, and the effect of this extension is too evident to be misunderstood.

The commandments of the second table are, with one exception, prohibitory, "Thou shalt *not* commit adultery; Thou shalt *not* kill; Thou shalt *not* bear false witness; Thou shalt *not* covet." They forbid us to injure our neighbour, but they do not in express terms enjoin us to do him good. Now there are many who are contented with observing a law to the letter; and if our Saviour had left the letter of the decalogue without interpretation, there is no doubt that many would have thought sufficient to *abstain* from adultery, from *murder*, from stealing, from bearing false witness, from coveting, whilst they neglected all the *positive* duties of charity as set down expressly in the law. But our Saviour has taught us that *positive* duties are implied in the *negative* commandments. He has taught us not only to "cease to do evil," but to "learn to do well, to seek judgment, to relieve the oppressed, to judge the fatherless, to plead for the widow;" or in one word, to "love our neighbour as ourselves."

The true soldier of Jesus,—the single-hearted Christian—who has habitually cultivated *self-denial* and "the fruits of the Spirit," does not require the prohibition. On the other hand, man, as he is in himself, unclothed with that armour, alone impervious to the shafts of Satan, and without "the sword of the Spirit," must needs be told, "Thou shalt do no murder."

"Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings,

murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they that do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "Let us not be desirous of vain glory, provoking one another, *envying* one another." It is evident then that man is not only forbidden from envy, hatred, malice and revenge by this commandment, "Thou shalt do no murder," but he is enjoined to love, to "love his neighbour as himself." Whatever real good we wish for ourselves, we must wish for our neighbour also. We must love him, support him, defend him, treat him tenderly as part of ourselves. And as the self-love of the Christian is, in proportion to his faith, directed towards heavenly and invisible things, towards the acquisition of eternal happiness, it follows as a necessary consequence, that the Christian's charity will have reference to his neighbour's *eternal* happiness. He will consider him, not as a being who is to eat and drink and die to-morrow, but as an heir like himself of immortality, and redeemed by the one sacrifice of Christ.

'Every man,' says Matthew Henry, 'has some fault or other in his character, something that blemishes and diminishes him, some alloy to his grandeur, some damp to his joy.'



**LIFE AND TIMES OF ARCHBISHOP
WHITGIFT.**

(Continued from page 284, Vol. XIV.)

On the death of the Queen, each of the three parties, into which the country was divided, took active means for ingratiating themselves into the favour, and endeavouring to win the support, of her successor, James I. Each sent ambassadors to the Scotch court, to assure his Majesty of their faithful and loyal obedience ; and to beg him to lend his royal ear to the consideration of their different claims. The hopes of the Puritans were founded, as we have already said, on the fact of his having been educated in their own principles. The Papists reminded him of his Mother's prayers, that he might be as a ruler all they wished. Both were however disappointed, for on the arrival of Dr. Neville, the Archbishop's messenger, James at once declared his intention to support the Reformed Church of England as it was then established. The anger and disappointment of the papists vented itself in a conspiracy, which was speedily crushed : while the Puritans revived once more the contentions which had been almost buried, by exerting themselves to get members of their own party into the new Parliament, and presenting to the king a petition, said to be signed by 1000 Ministers, though the number of signatures really fell far short of this ; in which they prayed him to take into consideration the amendment of the many abuses in the Church, and offered to prove how utterly contrary to Scripture were the things of which

they complained, if his Majesty would either command a discussion in writing of the disputed points, or would summon a Conference of the learned men on both sides. James complied with their request; though both Universities represented to him in the strongest manner how insufferable it was that a few discontented spirits should be thus allowed to disturb the peace, and endeavour to alter the regularly established government of the Church. He was anxious to soothe and conciliate men who formed a large and influential party among his new subjects, and to give them the advantage of at least pleading their own cause, and obtaining a fair hearing; the proposed conference therefore met before the Privy Council at Hampton Court, the King himself acting as Moderator. The greater part of the Bishops and some other dignitaries of the Church were present on one side, and on the other four of the Puritan Clergy appeared, as representatives of the petitioners: of these four Dr. Reynolds appears to have been the principal spokesman. The Conference lasted three days. The first was spent in discussion between the King and the Bishops on some points with reference to which the former did not feel quite satisfied. On the second day the Puritan representatives were called in, and desired to state their grievances, which they did accordingly, bringing forward a few very frivolous objections to some of the ceremonies of the Church: the principal of which were the ring in marriage, the sign of the Cross in Baptism, and the use of the surplice, which latter they declared to be absolutely heathenish, as it was a garment worn by the priests.

of lais. They wished also to take the power of Confirmation out of the hands of the Bishops, and to give each Minister a right to Confirm his own parishioners : this was so clearly a blow aimed at the Episcopal power, that James at once informed them nothing was farther from his attention than to take from the Bishops what they had so long possessed, and reminded them of his favourite aphorism, ' No Bishop, no King.' The other grievances of which they complained were more worthy of consideration, the want of able Ministers, and of a new translation of the Bible. The former they were told was one which must be very gradually supplied, the Universities providing fit men but slowly at present, and yet affording more Clergy than the realm did maintenance. The latter was joyfully acceded to, for this was a desideratum universally felt, and forty seven of the most learned men England could produce were immediately employed in this great undertaking, among whom were Reynolds and another of the Ministers who had been present at the Conference. Some other points were also conceded to this party, such as the abolition of excommunication, as it was then used, and expunging a few objectionable words and sentences from the Liturgy. In all his dealings with them James certainly shewed himself willing to give all their due ; and the ' Mock Conference,' as it has unjustly been called, was far from being useless, as it proved how slight and unimportant the objections really were, which the most learned of the Puritan body could bring forward when called on to do so, and produced also a boon which the Church so much needed—a new translation of the Bible.

or until the levelling and anti-monarchical tendency of their doctrines had alarmed the government, that it proceeded to deprive any for non-conformity. And after all, was it unjust to expect that men who had entered the service of the Church as Ministers, and depended on her for their support, should hold themselves bound to observe her institutions, and conforth to her rules?

We live in days when religious liberty has indeed degenerated into licentiousness, and every man does what is right in his own eyes. In obedience to the popular clamour one after another of the bulwarks of our Protestant constitution have given way, and we little know how to value the undaunted courage, the calm judgment, the self-devoting zeal of our forefathers, who with the sword in one hand and the trowel in the other laid the foundations, and raised their superstructure, in spite of the menaces of enemies on the right hand and the left. It is easy for us who sit at ease under the shadow of our vines and our fig-trees, to revile their labours, and to talk of how we would have acted had we stood in their places: but would it not become us rather with thankful hearts to bless God for the end these labours accomplished—the formation of a Constitution in Church and State which stands unrivalled.

Meanwhile time passes on, and each succeeding year brings nearer the day when all strife and contention will for ever cease, and our Saviour's prayer will at last be answered in the perfect oneness of his glorified Church; when the hallelujah of triumphant praise will arise without one discordant note from

multitudes whom no man can number, out of all kindreds, and nations, and tongues, whose passport of entrance there has been but one, "They have washed their robes and made them white in the blood of the Lamb." Let it be our care to cherish in us the hope of that life everlasting; for in exact proportion to the brightness with which it burns will be the increase of that charity which hopeth all things, and the consequent decrease of all those feelings of discord and variance which now give too much cause to the enemies of the Church of Christ to speak reproachfully of its professed members.

Concluded.

MISSIONARY INTELLIGENCE.

China Mission.—Mr. Smith visited by Leang Afa, and his Son A-tuh:

Oct. 29—Leang Afa, the Evangelist, called to introduce to me his son A-tuh, a smart, intelligent, and highly-educated young man. Afa said, with evident feeling—in reply to the expression of my hope that he might have many souls for his hire, and that they, the first-fruits of the Gospel in China, were in a peculiar manner chosen out from the masses of surrounding heathenism—if foreign Christians had such love of souls as to come to preach the Gospel to the Chinese, who hated them, how much more ought he,

* The task of the biographer of Whitgift is almost ended: little now remains to be added to these Sketches save a brief account of his last hours. He had now reached his seventy-third year, and his health had been for some time failing, when on Sunday the twenty-sixth of July he was seized with a fit of paralysis, which terminated his life three days afterwards. During his illness he was almost entirely speechless; the only audible words he uttered being an earnest prayer for the Church, whose interests ever lay nearest his heart. The King visited him on Tuesday, when the dying Archbishop made some unsuccessful attempts to express by word or writing his last wishes with regard to the government of the Church, but his strength had so far failed him that he could not even hold his pen. James was deeply sensible of the loss he would sustain in the death of this great man, and told him he prayed for his life as one of the greatest temporal blessings he could receive. But to one whose whole life had been spent in the service of God and his Church, to depart and be with Christ was far better.

It is a remarkable fact, that only a few days before his last illness he had expressed an earnest wish that he might not live to see the meeting of Parliament, so greatly did he dread the consequences of the efforts the Puritans were then making: his desire was granted, for on Wednesday this faithful soldier, and servant of Christ exchanged the armour of the Church Militant on earth, for the crown of gold and the palm of victory of the Church Triumphant in heaven. He had fought the good fight, he had

finished his course, and the hour was come when the warrior might lay down his arms, and the pilgrim his staff, to enter into the joy of his Lord. The Archbishop was buried at Croydon, and two of his former pupils, the lords Worcester and Zouch, acted as chief mourners, while a third, Dr. Babbington, Bishop of Worcester, preached his funeral sermon on the words, "Jehoiada waxed old, and was full of days; and they buried him in the city of David, because he had done good in Israel, both towards God and towards his house." (2 Chron. xxiv. 15, 16.)

The character of Archbishop Whitgift has been already sufficiently displayed in these pages to make further remarks upon it almost needless. The criticisms passed on his conduct and motives by posterity have too often been unjustifiably severe: those who accuse him of acting in the spirit of bigotry and persecution entirely forget that he lived in days when the light of Christian truth had but lately dawned upon a world for ages sunk in the gross darkness of papal ignorance, and that the tolerant and conciliating spirit of the gospel was as yet but little understood. It was the firm opinion too of the greatest Statesmen of the age that uniformity in religion was absolutely necessary to the support of the government, and that therefore toleration could not safely be granted to sectaries; and the proceedings of the High Commission in silencing those among the Clergy who, from feelings of dissatisfaction with the forms of the Church, did their utmost to infuse into their congregations a spirit of insubordination, was but the acting out of this principle. Nor was it for many years

POETRY.

On Rev. vii. 9—17.

Praise to the Lord, for they are pass'd!
 They are gone safe before;
 'They have borne the wildest tempest blast,
 Have heard the last storm roar!
 Praise to the Captain of our great salvation,
 He brings his own redeemed from every nation!
 Mourners they were, they weep not now;
 Sick, now they know not pain;
 But glory shines on every brow
 Of that once feeble train.
 There are Judea's martyr band,
 There Cappadocia's sons;
 And bright and beautiful there stand
 Our own beloved ones!
 Oh blest, and beautiful, and bright,
 How fair their white robes gleam!
 O, to behold that glorious sight
 Without a veil between!
 Yet once, like ours, each aching brow
 Throbb'd in the sultry noon;
 Their spirits sank, as ours do now,
 'Neath midnight's chilling moon.
 And once, like us, with trembling fear
 Their unknown path they view'd;
 Now God hath wiped away each tear
 From all that multitude.
 Shout! they have gained their rest at last,
 The home where they would be!
 'Mid adverse gales and tempest blast
 Their followers still are we!
 Hasten! Thou Captain of our great salvation!
 Bring home thine own redeemed from every nation!

HARR.

 Rev. H. A. SIMON, (Penheale-Press,) Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. II.]

FEBRUARY, 1846.

[Vol. XV.

SHORT SERMON.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," &c. 2 John i. 15—17.

My text reminds us of a fleeting world and an enduring Christian. What a contrast! Let us consider both. May God bless the consideration to our souls. "Love not the world," &c. First, *the fleeting world*: Here is an authoritative command issued from the court of heaven. To whom is it given? Originally to the "little children," whose sins were forgiven for Christ's sake, who had known the Father:

to the "young men," who had overcome the Wicked One, who were strong, because the word of God abode in them: to "the fathers," who had known him that was from the beginning. But these little children, young men, and fathers, have slept their sleep, have returned with singing unto Zion, and are filled with the fulness of God. Still, the command stands on sacred record, and we are in the land of the living: we profess to have overcome the world. Whether we have or not, the word to us is, "Love not the world, nor the things that are in the world." What then is the world? Not the material world, the visible creation. When God made the world, he pronounced it good; as it came out of his infinitely holy hands it was good: but the introduction of sin into the world marred its beauty, defaced its loveliness, turned the garden of Eden into a desolate wilderness, a blooming Paradise into a howling desert. But although by reason of sin the whole creation groaneth and travaileth in pain together even until now, still the world which we inhabit is a beautiful world. The visible heavens declare the glory of God, and the firmament sheweth his handy work; the earth and all its wonders display his wisdom. But the world is fallen from its pristine dignity, and lies under the curse of original sin—"Cursed is the ground for thy sake." The world is the present evil world, from which the Son of God came to deliver us. We know, says St. John, "that the whole world lieth in wickedness." Because of the wicked inhabitants of it it is a kind of *Ace'dama*—a field of blood. The heavens, in consequence of

Adam's transgression, will soon pass away with a great noise, and the elements melt with fervent heat : the earth also, and the things that are therein, will be burnt up. If we wish to know what is the world, let us look into every kingdom, city, town, village, throughout the world, and what do we see ? Iniquity running down the streets like water, sins of all description abounding, God dishonoured, Christ crucified afresh, the Holy Spirit provoked, the world abused, the soul undone ! This is the world. The man of business rises early, and late takes rest, and eats the bread of carefulness, from one end of the week to the other, he minds what he calls the main chance—the interests, the profits of time ; God is not in all, in any of his thoughts. The world is set in his heart, it is substituted for God, he bows down to the shrine of Mammon, and practically says, ' Thou art my God.' This is the world. If however it is the Christian Merchant who trades in this world he at the same time minds the grand business of eternity : diligent in business he is fervent in spirit, serving the Lord : he is intent upon the durable riches of grace, the incorruptible crown of glory. To him as well as to others, to all and to every one the command is, " Love not the world, nor the things in it : " let it not be the object of your supreme affection, imbibe not its spirit, follow not its course, imitate not its example, beware of its seductions ; its honors are unsatisfying, its enjoyments are empty, its riches deceitful, its grandeur a shadow, its power withering. Commit no longer the two evils* which spring from a fallen nature—forsake not the fountain of living waters, hew not out

to yourselves broken cisterns which can hold no water. Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and perfect, and acceptable will of God. Give not to the world the approbation of your judgments, the choice of your wills, the love of your hearts. The world has slain its ten of thousands. What was the ruin of Lot's wife? The world. What destroyed Judas Iscariot? The world. What was too hard for Demas? The world. What overthrew Simon Magus, Ananias and his wife Sapphira? The world. Remember Lot's wife. Judas bare the bag, and betrayed the Son of Man for thirty pieces of silver. Demas hath forsaken me, having loved the present world. Simon Magus thought to purchase the gift of God the Holy Ghost for money, and proved that he was in the gall of bitterness and bond of iniquity. Ananias and Sapphira were struck with instantaneous death because they lied to the Holy Ghost. And the world will destroy us too unless we escape for our lives, are made partakers of the divine nature, having escaped the corruptions that are in the world through lust.

There are three most important reasons mentioned in my text why we should not love the world nor the things that are in the world: one is, "If any man love the world, the love of the Father is not in him." The friendship of the world is enmity with God. If any man will be the friend of the world, he is an enemy of God. If *any man*, whoever he be, whether high or low, rich or poor, young or old, barbarian,

Scythian, bond or free, male or female, Jew, Turk, Infidel, Heretic, whatever he may think of himself, or others may think of him, however high in the profession of Christianity, or however far he may appear to be advanced in grace, yet, if he love the world the love of the Father is not in him; that love of the Father which is most free in its exercise, rich in its manifestation, disinterested in its motive, constant without change, eternal without end; which led him to give the Son of his love for the redemption of the world, which chooses, accepts, saves poor sinners in and through the Beloved, is not in him, it is not manifested to him: how dwelleth the love of God in him? the Father has not come unto him, does not make his abode in him: he knows nothing of it, has never tasted its sweetness, he has no love to the Father, he hates him with perfect hatred, he is enmity itself with him, however he may boast of his love to him and acquaintance with him.

A second reason why we should not love the world is, "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world." These are the three grand idols of man, the trinity of idols,—the world, the flesh, and the devil. By the lusts of the flesh is meant all that our corrupt nature, the old man, the body of sin, the bondage of corruption, the carnal mind, the law in our members, the body of sin and death, the sin that dwelleth in us lusteth after; such as the abuse of meat, drink, and clothing, the unrestrained gratification of natural appetite, the works of darkness which we read of in St. Paul's

thirteenth chapter to the Romans; what he speaks of in the latter part of his first chapter in the same Epistle, and in the fifth chapter to the Galatians. "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness," &c. By the lust of the eye we are to understand whatever the eye fixes on with inordinate desire, with supreme delight; such as gathering gold, gorgeous apparel, houses and land, the wine moving itself aright, sparkling in the goblet, pomp, grandeur, fashions, distinctions.

By the "pride of life" we may consider the pride of intellectual powers, the conceit of human learning. All these are fostered, and fed, and made use of as his engines for the souls' ruin by the god of this world, who works by means of them in the hearts of the children of disobedience unto death, and by which he sadly annoys, hinders, and injures, as much as in him lieth, the children of God. We may see the operation of these three deadly enemies of man's soul in one person. Witness our first mother Eve, when she was successfully tempted to eat the fruit of the forbidden tree—that death of all our bliss, and life of all our woe. "When the woman *saw* that the tree was good for food, [here was the lust of the flesh,] and that it was *pleasant* to the eyes, [here was the lust of the eye,] and a tree to be *desired* to make one wise, [here was the pride of life,] she took of the fruit thereof and did eat," &c. Here was exemplified in one person, and we may see it in all Adam's posterity in their natural state, the fulfilling the desires of the flesh and of the mind. Now these things,

these lusts, this pride, is not of the Father, but is of the world; they spring from man's worldly nature, fleshly mind, from the old Adam, the universal apostasy; they are engendered by him, they thoroughly infect the whole nature of man through him; his disobedience imputed unto him, they are not of the Father's producing nor allowing, although he permit it for wise purposes, which will be developed most clearly at last, that sin and all its woe should burst into the world like a deluge, and carry away all before them, they are not of the Father, but contrary to his holy nature. What communion hath light with darkness? God is light, in him is no darkness at all. Sin is darkness, even darkness which may be felt, God is of infinitely purer eyes than to behold iniquity, and chargeth even his angels with folly.

To be continued.

HEAVEN—ITS GLORIES.

To dwell in Immanuel's high and blessed land, and live in that sweetest air, where no wind bloweth but the breathings of the Holy Ghost; no seas nor floods flow but the pure water of life, that proceedeth from under the throne and from the Lamb; no planting but the tree of life, that yieldeth twelve manner of fruits every month! What do we here but sin and suffer? O when shall the night be gone, the shadows flee away, and the morning of that long day, without cloud or night, dawn! The Spirit and the bride say, Come; O when shall the Lamb's wife be ready, and the Bridegroom say, Come!—*Rutherford.*



**DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.—*BECON.***

THE SEVENTH STRING.

"I will pay my vows unto the Lord before all his people," Verse 11.

(Continued from page 11.)

As for stealing, bearing of false witness, or coveting of their neighbour's goods, David, like, a true king, hath vowed and promised so to order and rule his subjects, that none of them all shall fall into these vices and enormities. If they do, and will not amend, David beareth not the sword in vain, he will surely punish the transgressors. For David hath made a vow, and he is earnestly bent to keep it, that both he and his people shall unfeignedly observe the most holy commandments of God. O that all kings, princes, dukes, and rulers, would follow this most holy and virtuous king, and straitly look unto the observance and true keeping of these vows! For these are the vows that are accepted before God. These are the vows that cast no man's soul into the

danger of everlasting damnation, 'but rather helpeth forward unto the inheritance of life eternal. These are no popish, monkish, superstitious, and pharisaical vows, invented of the idle brains of men; but pure, godly, wholesome, and Christian vows, which so many as hope to be saved ought straitly to observe and keep, yea to perform them unto the uttermost of their power.

Thus see we what the vows are that David will pay unto the Lord before all his people for his benefits, even the fulfilling of God's commandments, and doing his office as it becometh a true king. So likewise must we do, and pay our vows also to the Lord, that is to say, keep his holy commandments, forsake the world, the devil, and the flesh, with all their pomps and pleasures, as we professed at our baptism, and every man live according to his vocation and calling; as for example,—Let them that bear office, authority, rule, and power in the commonweal, punish the evil, maintain the good, accept no person in judgment, allow no false accusation, shed no innocent blood, hear the small so well as the great, set forth God's glory, promote his holy word, and in all things seek the profit of the commonweal.

Let the subjects be faithful, true, and obedient to their princes and higher powers.

Let the Bishop and Priests that be called unto the office of preaching "take heed to themselves and to all the flock, in the which the Holy Ghost hath appointed them overseers to feed the congregation of God." Let them "feed Christ's flock so much as lieth in their power, and take the oversight of them,

not as though they were compelled, but willingly ; not for the desire of filthy lucre, but of a good mind ; not as lords over the parishes, but to be an example unto the flock." Let them, "cast away ungodly and old wives' fables," and "be unto them that believe an example in the word, in conversation, in love, in spirit, in faith, in pureness." Let them "give attendance unto reading, to exhortation, to doctrine." Let them study to shew themselves "to God laudable, which need not to be ashamed."

Let the husbands love their wives as their own bodies, and be not bitter, churlish, or unkind unto them, but "give honour unto them as unto the weaker vessels, and fellow heirs with them of the grace of life."

Likewise let the "wives be in subjection to their husbands, as unto the Lord," in all things, and so behave themselves as it becometh women of an honest and godly conversation. "Let them array themselves in comely apparel, with shamefacedness and discreet behaviour ; not with braided hair, or gold, or pearl, or costly array, but with such as it becometh women that profess godliness through good works." Let the "inward man of the heart be uncorrupt, with a meek and quiet spirit, which before God is much set by. For after this manner in the old time did the holy women which trusted in God tire themselves, and were obedient to their husbands ; even as Sara obeyed Abraham, and called him lord, whose daughters the wives are so long as they do well, not being afraid for any trouble."

Let "fathers not rate their children, lest they be

of a desperate mind, but bring them up in the nurture and information of the Lord."

Let the "children also obey their parents in all things; for that is well pleasing unto the Lord."

Let "masters do unto their servants that which is just and equal, putting away threatenings, and know also that they have a master in heaven, with whom there is no respect of persons."

Let the "servants again be obedient unto their bodily masters in all things, with fear and trembling, in singleness of heart, as unto Christ; not with service only in the eyesight, as men pleasers, but as the servants of Christ, doing the will of God from the heart with good will. Let them think that they serve the Lord and not men, and let them be sure that whatsoever good a man doeth, he shall receive it again of the Lord, whether he be bond or free."

To conclude, let every one among us do our duty, and live according to the vocation whereunto God hath called us. So shall it come to pass that we shall not walk unworthy the kindness of God: so shall we truly pay our vows unto the Lord: so shall we faithfully perform that which we heretofore promised in baptism: so shall we daily more and more increase in the love of God, and taste more plentifully of his bounteous gifts.

But it is to be noted, that David saith, "Before all his people." This is none other thing but that which Christ commandeth in the fifth chapter of the gospel of St. Matthew, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven." A Christian man is the light of the world ; therefore ought he in all his acts to shine with the light of godly conversation before all men, that other by his true godliness may be moved to follow his good works, and praise the heavenly Father which worketh so mightily in his children, unto his exceeding great glory, and the utter confusion of Satan. "Be ye blameless," saith St. Paul, "and such as no man can complain of you, pure, and the children of God without rebuke in the midst of the crooked and perverse nation, among whom see that ye shine as great lights in the world, holding fast the word of life." This ought a Christian man to do, and in all points to fashion his life according to the will of God, and not to dissent one jot or tittle from the word of God in all his acts for no man's pleasure, no though it should cost him his life.

For certain and sure may he be, that is a true and faithful Christian man, that if he confesseth Christ aright, and live in all points according to the ordinances of God, rejecting and casting away the damnable manners of the worldlings, he shall surely be hated, railed upon, evil spoken of, blasphemed, persecuted, prisoned, and at the last suffer death at the tyrants' hands, except God preserve him ; as we may see throughout all the holy Scriptures. "For the servant is not above the master. If they call the father of the household Beelzebub, how much more shall they call them so that be of his household !" If Christian men were of the world, the world would love that which is his : but inasmuch as Christ hath chosen them from the world, therefore the world

hateth them." What is then to be said? Verily, "whether we live or die we are the Lord's," and "precious is the death of saints in the sight of the Lord."

To be continued.



LUTHER AND THE REFORMATION.

To overthrow a system of tyranny long enforced, and skilfully maintained—to unrivet chains that for centuries have bid defiance to every effort—to offer freedom to the enslaved, and restoration to the degraded, is a work at once noble and arduous in a high degree. But to emancipate the soul from the galling yoke of spiritual despotism, and to annihilate that mental thralldom—which lowers the immortal spirit of man into a state of degraded apathy, which

almost levels him to the scale of the beasts that perish—is a far nobler, as it is a more important work.

Such a work was the Reformation of the sixteenth Century, originated and carried on through every obstacle by *one* daring spirit, who had been awakened to the sense of that mental slavery which others had heretofore endured till they had ceased to feel the yoke. Such a revolution was not the work of a moment; it was the gradual concentration of those few rays of light that had illumined the almost chaotic darkness of the spiritual world: it was not the mere temporary sensation caused by the bold attacks of an obscure Monk, in a country little esteemed by its more brilliant neighbours—it was a trumpet sound that awakened an answering note in every nation of Europe, and, giving the signal for universal revolt, laughed at the thunders of the Vatican, and ceased not till its end was accomplished, in the undermining of the whole fabric of papal tyranny and oppression, and the restoration of civil and religious liberty to an enslaved and enfeebled world!

Many were the circumstances which combined to facilitate this Revolution—men were beginning to awake from the long sleep of semi-barbarism, in which they had been plunged, and a spirit of enquiry and intellectual life—fatal to the interests of the papacy—had sprung up. Henry the Eighth in England, and Francis the First in France, both shewed themselves patrons of refinement and learning; and in Germany itself Frederick of Saxony shone as one of the brightest ornaments of the age, promoting in

every way whatever might tend to the advancement and increased civilization of his subjects: while on the other hand, the excesses and schisms of the Court of Rome had shaken men's confidence in its infallibility, and weakened their belief in its sanctity; and its authority continued daily to lessen in the eyes of many of its vassals, when, in 1516, Leo the Tenth opened the flood-gates of the tide of its future ruin, by publishing his famous bull to authorise the sale of plenary indulgences throughout the world! No power could have filled the Pontifical throne by whom the Reformation was so little likely to be seriously impeded as by Leo. Sprung from the noble family of Medici, and inheriting to the full their passion for magnificence, literature, and refinement, his office as Head of the Church was merged in that of the temporal Potentate of Italy; and it was not until opposition on his part was too late, that he could be induced by his Cardinals to take any decisive step against the promulgation of Luther's opinions. Under such a prince abuses might be expected to abound. The sale of indulgences proceeded rapidly: a Dominican Monk of the name of Tetzel was appointed to distribute them in Germany, and crime began daily to increase in consequence; when LUTHER first appeared on the field to oppose the iniquitous merchandize.

• Born at Eisleben, in 1483, of humble parents, Martin Luther early gave promise of the greatness he was afterwards to attain, and was always remarkable for his thirst for knowledge, and determined perseverance in his studies. At the age of fourteen he

was entered at the College of Magdeburg, where he suffered great hardships from his extreme poverty, and the following year removed to Eisenach, where he found a kind friend in the Burgomaster of Ilfeld, so that he was enabled to give up the idea he had been forced to entertain, of obtaining his livelihood by means of manual labour, and devoted himself afresh to his studies, which he pursued with greater avidity than before.

In 1501 he entered the University of Erfurt, then the most celebrated in Germany, where he plunged deeply into scholastic and classic learning, and early obtained his degree as Bachelor of Arts. But intense application was undermining his health, and he was shortly after attacked by a severe illness, which brought him to the borders of the grave. During this indisposition, he began earnestly to study the Bible—a Latin copy of which he had discovered in the Library belonging to the University,—and as he read, and re-read it, the truths he found there, combined with his sickness, and the spiritual conversation of an old priest named Mathesius, who constantly visited him, left a permanent impression on his mind. After his recovery he resumed his studies, and in 1505 was made Master of Arts, or as it was then called, Doctor of Philosophy, and began to lecture in physics, Aristotle's ethics, and other branches of philosophy, intending to prepare himself for the Law, agreeably to the wishes of his father, who thought his talents suited for that profession. But God had other work for him; religious impressions which his illness had left on his mind gained strength, and he

began to turn his thoughts seriously towards the priesthood; and being one day overtaken and much alarmed by a thunderstorm, he made a solemn vow, that if God would deliver him from the danger which threatened him, he would retire from the world, and devote himself entirely to Him.

With this determination he bade farewell to his companions at Erfurt, and obtained his admission into a Monastery of Augustin Friars, in spite of the earnest opposition of his friends, and the great displeasure of his father, who looked upon the step he had taken as preparatory to a life of sloth and idleness, and the death-blow to all his long-cherished hopes for the advancement and greatness of his Son. In the Monastery Luther was engaged in the most humiliating offices by the Monks, who thus wished to divert his attention from his studies, and put a stop to a learning, which they thought could bring no credit either upon themselves or their establishment, so that he was even forced to traverse the streets of Erfurt, begging for the convent from house to house. But so anxiously had he sought a convent life, and so fully was he persuaded of the sanctity to be attained there, that the ardent and learned Doctor of Erfurt was content to lay aside his books, and submit to the most degrading employments—to lay up as he hoped such a store of good works as he vainly believed might obtain his acceptance with that God in whose sight our righteousness is as filthy rags.

To be Continued.

CONVERSION OF A TAMUL POET IN INDIA.

The earliest Christian Missions in India were those established in the seventeenth Century by the Danes on the Coromandel coast. They were carried on by men of deep piety and unwearied zeal, and the following account of the success which attended their labours in one remarkable instance will be interesting to our readers.

In the year 1709 the Missionaries were greatly encouraged by the conversion of a celebrated Tamul Poet, named Kanabadi Vathiai, about 24 years of age; the eldest son of a teacher under whom M. Ziegenbalg had studied Tamul. The young man had been in the service of the Missionaries almost from the period of their arrival, and had proved very useful in procuring for them native works, and teaching them to read the Tamul poems. They employed him also to translate their Catechism and other works, some of them refuting the idolatries of the country, and others inculcating the Christian religion. By these means light dawned upon the young man's mind, and he soon began to feel disturbed by apprehensions of the truth of Christianity. But alarmed at his growing convictions, his imagination was incessantly forging objections against the truth, and this year he wrote a letter, addressed to the most learned men of Germany, desiring their answers to no less than six hundred and eight questions upon divinity and philosophy. These M. Ziegenbalg translated and sent to Europe; but without any hope, he remarked, that his disciple would ever be induced

cordially to embrace our holy religion, 'seeing that he was too much influenced by the suggestions of his own corrupt reason, which is apt to cast mists before people's eyes, and, when it gets the sway, to adulterate the simplicity of Christian faith and practice. But the Lord hath given me a check to this my unbelief, the young man being now touched in a lively manner by the operation of God's holy Spirit, and resolved to give himself up to the conduct of a better Master.' The Missionaries now employed him daily in one of their schools; and, while thus engaged, he turned their Catechism and the History of Christ into Tamul verse, which according to the native custom with their poets, he would sing with the children, in the cool of the evening, upon the house-top. While, however, he delighted to substitute Christian themes in his poems for the legends of the Hindoo gods, he had yet to contend with the sophistries of reason. But of these the Missionaries took little notice, while endeavouring, by seasonable instruction, to cherish the spark of divine life, which seemed to be beginning to break forth through the mists of numerous prejudices, and gradually dispersed the clouds that darkened his understanding.

At length he freely unbosomed himself to his teachers to the following effect, 'I have read all along the books both of the Tamulians and the Mahomedans, and left none unperused that came into my hands; I have also publicly taught them in my school; but after all my search for truth I am obliged to confess that I never found any solid rest and satisfaction in these books. I am moreover convinced

that they contain nothing but falsehood, together with strange and confused notions. But after that I began to apply myself to the reading of Christian books I met indeed with things that did much perplex and alarm me; though, as for the fundamental principles, I found them in the main so strong and prevailing, that I was constrained at last to yield to the conviction they produced, and to own this to be the only true and saving religion in the world. I have not been easy, even at night, nor would my thoughts suffer me to sleep quietly, until matters were brought to this pass. I have for this purpose already got the Catechism by heart, and given diligent attention whenever it was expounded by you.'

He then requested of the Missionaries some further instruction and advice. They were greatly rejoiced to hear him thus freely give vent to the deep and effectual conviction silently wrought within him; and they immediately explained to him the nature of prayer, of repentance, of a living faith, and such other points of doctrine as were suitable to his present state of mind. After this he gave daily more manifest proofs of a principle of grace operating within, which brought him at last to an entire determination to espouse the cause of Christ.

The rumour of his conversion was soon spread abroad; and, as the young man was held in great estimation for his poetic talents, a strong sensation was produced in the country, and a general effort made by the Heathen to retain him. They began to reason among themselves, that if such a man were converted, there was great cause to fear lest, by the influence of

his example as well as by his abilities, he should induce many others to forsake the Brahmins and their idols. Therefore, to turn him from his purpose, they first tried the effect of violence and threats, openly insulting him wherever he went. His parents also persecuted him with great vehemence, keeping him in close confinement for three days without food. After this his friends and neighbours endeavoured to carry him off by force to a heathen festival.

He now retired to the house of a Christian widow, where he remained quietly meditating on the word of God, until after two days his parents discovered the place of his concealment, and breaking in upon him, threatened him with death if he persevered in his resolution: the mother was actually provided with a dose of poison for the purpose. Their menaces failing, they altered their tone, and, throwing themselves at his feet, conjured him, with tears and loud lamentations, not to disgrace his family, of which he was the honour and support. He was their only son. Moved by this appeal to his feelings, he went home with them; but he resisted their endeavours to detain him, and soon returned to the Missionaries, accompanied by his father, who implored them to dismiss him from their service. They replied that he was at liberty to go if he wished; but he declared that he had no such wish, and solemnly admonished his father to cease fighting against God. Upon this the old man left him in great indignation, and soon returned with above two hundred men, and forced him away. But he withstood all their efforts to compel him to abjure the religion of Christ, telling them that

he was willing to forswear what was bad, not what was good.

Escaping from them again, he returned to the Missionaries, and entreated them to baptize him without further delay, lest the people should combine to prevent it. The day was soon fixed, and the Missionaries proposed to perform the service in private, in consequence of the people's threat to carry him off before it was concluded ; but to this he would by no means consent. Instead of desiring any concealment, he wrote to some of his friends, apprising them of what he was about to do, and explaining his reasons for taking this decisive step. On the receipt of his letter they went to the Governor of Tranquebar, entreating him to prevent the young man's baptism : and upon his refusal to interfere, they threatened to leave the place, and break off all intercourse with him and his people : but he knew that they understood their own interest too well to execute their threat.

The Missionaries again set before their disciple his imminent danger ; but he remained immovable, saying that he was ready to suffer with his teachers even unto death for the truth's sake : that he knew not why he should refuse to bear affliction and reproaches, since the Apostles, and even Christ himself had so cheerfully suffered. The Missionaries were satisfied ; and rejoicing in his bold confession, they received him into the Church.

His countrymen were now more furious than ever against him, and endeavoured to frighten the Governor into a compliance with their wish to have him delivered up to them ; but they received only a sharp

rebuke for their threats. They then sent to the convert the most flattering promises if he would return to them, threatening at the same time to burn him alive if he rejected their proposals; but both their menace and their promises were without avail. Some time after he was seized with a dangerous sickness, and there was reason to suspect that poison had been secretly administered to him. From this he recovered; but whenever he ventured out the Heathen followed him with expressions of derision and scorn. And he met with little better treatment from the Danes; for though the Governor felt obliged, by his last orders from home, to throw over him the shield of his protection, yet neither he nor the other Europeans showed him any favour. The Missionaries and native Christians were his only friends. Thus generally despised where he had formerly been honoured, his spirit at length gave way, and he became sad. A Jesuit at Tranquebar, observing his dejection, recommended him to retire to a French station on the coast, probably Pondicherry. Not aware of the man's design to entrap him in the snares of Rome, he took his advice, and left him, with flattering promises, and letters of recommendation to the Jesuits at the place whether he was going. As soon as his departure became known it occasioned as much joy to the enemies of the Mission among the Danes, as grief to the Missionaries. Ziegenbalg wrote to him, persuading him to return to his duty, and received an answer filled with expressions of tenderness and gratitude: at the same time he confessed that it was the treatment he had received from Christians which drove him from Tranquebar.

He soon saw enough however of the Jesuits ; and, escaping from the jeopardy of his soul among them, he returned to Tranquebar, where he found the storm had subsided, and he soon became a useful servant to the Mission. He was appointed master of the Tamul School, which made good progress under his care ; and the Natives now left him to pursue his work without further molestation.

The circumstances here detailed will serve to show what the first converts under the faithful preaching of Christianity in India had sometimes to contend with. It was a hard struggle between nature and grace : but the Missionaries committed all their disciples to Him who judgeth righteously. They knew that the doctrines which they inculcated must, through the Spirit of God, ultimately prevail, and they patiently abided the result. And often, as in the present instance, they did not believe in vain.—*Hough's Christianity in India.*



WHAT IS LIFE ?

Is life a sea ? Oh no, 'tis steadier far !
Is life a land ? Oh no, too fast 'tis driven !
It is, beneath its guiding heavenly Star,
An Island floating towards the coast of heaven !

REV. H. A. SIMCOE, NEAR LAUNCESTON, CORNWALL.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. III.]

MARCH, 1846.

[VOL. XV.

SHORT SERMON.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," &c. 2 John i. 15—17.

(Continued from page 31.)

A third reason for not loving the world is, "The world passeth away, and the lusts thereof." The present scene will soon be no more. Like a scene on the stage, a dream after one awaketh, a tale that is told; so the world disappears. It is constantly passing, it will soon pass away. And let it pass away, provided we have an imperishable inheritance

of glory beyond it, an eternal home above, a house not made with hands, eternal in the heavens. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation, says God, shall be for ever, and my righteousness shall not be abolished. The world passeth away—one generation passeth and another cometh; but the earth abideth a short time. And the lusts thereof—those who make provision for the flesh to fulfil the lusts thereof, shall soon, together with their lusts, pass away into intolerable torments, where the worm of an accusing conscience never dieth, and the fire of hell never is quenched. The time, says the Apostle, “is short; it remaineth therefore, that they that have wives be as though they had none, they that buy as though they bought not, they that sell as though they sold not, they that use this world as not abusing it;” for the fashion, the scheme, the shape of this world passeth away. Gold cankers, silver rusts, garments get motheaten, the bags of time wax old, the treasures of earth fail, banks break, riches make to themselves wings and fly away like the swift eagles toward heaven, the crown will not last for ever! Wilt thou set thine eyes upon that which is not? The diadem of beauty, the arm of royalty, the splendor of rank, the parade of fashion, will soon vanish like the vision of a moment, the bubble will break, the world be in ruins, time will be no longer! Therefore, beloved brethren, seeing these things are soon to pass away, seeing they must

all be dissolved, "what manner of persons ought ye to be in all manner of conversation and godliness, looking for and hasting unto the coming of the day of God." Love not the world then, nor the things that are in the world. Listen to the express command of the everlasting God, weigh in the balance of right reason, yea of the Sanctuary, the force of the already stated considerations, come at once to the safe conclusion, form at once the full determination, Love not the world; let the world, the fashions and lusts thereof, be henceforth under your feet, heaven in your eye. Seek the Father's love, the Son's righteousness, the Spirit's holiness. Thus have we considered the fleeting world.

Let us next contemplate the *enduring Christian*. He that doeth the will of God abideth for ever. What is his will? "This is the will of God, even your sanctification, and that ye should abstain from fornication, that every man of you should know how to possess his vessel in sanctification and honour, not in the lusts of concupiscence as the Gentiles who know not God." This is the will of the Father, that we should honour the Son even as we honour the Father, that we should believe in him whom he hath sent, that we should love one another, that we should walk as he also walked. And where is his will to be found? In his word. The believer doeth the will of God, and will abide, and abideth for ever. He has done, he doeth, he will do his will. This is his gracious habit, his constant employ, his prevailing aim, and to a certain degree his practical attainment. Not however that he is already perfect, or has already

attained ; but he goes on unto perfection, striving to be perfect as his Father who is in heaven is perfect : he proves that he is a believer by aiming at the Lord's glory in all that he does, by submitting to the Lord's will in all that he suffers ; it is his meat and drink, as a new man, to do his will ; he does it with godly sincerity, in Christian simplicity ; and he has the testimony of his conscience that he does this : his constant prayer is that he may do his Father's will on earth as it is done in heaven : he does it, not for justification or sanctification, (as Christ is made of God unto him righteousness and sanctification,) not that he may merit heaven by works of righteousness that he has done or can do, but because Jesus has purchased him for heaven ; not to secure the favor of God, but because he is in it ; not from legal motives, but from evangelical principles ; he does it not without innumerable defects even in his most holy things, (for there is no man that liveth and sinneth not,) but as perfectly as he can, deploring his failings, triumphing in the righteousness of his Saviour, knowing that when that which is perfect is come, that which is in part shall be done away. He doeth the will of God from the principle of faith working love, working by love ; he is interested in that reviving declaration of Jesus, which he uttered in the days of his flesh, but which will stand until time shall be no more, "He that doeth the will of God, the same is my mother, and brother, and sister." The Christian shall stand when all the world shall fall : he abideth for ever. And while the little children are exhorted to abide in him, and while it is said by Jesus, "Abide

in me, and I in you; and if ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you;” it is no less promised, “he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty;” the anointing which ye have received of him abideth in you: he shall dwell on high, his place of defence shall be the munition of rocks: they that trust in the Lord shall be as Mount Zion, which shall not be removed, but abideth for ever. If judgments sweep the land, he shall be unmoved; he shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord: if the pillars of heaven be shaken out of their place, and the foundations of the world be removed, he shall stand undismayed amidst the ruins of expiring nature, and in the wreck of all things he shall lift up his head with joy; he shall surely live, he shall not die, he shall save his soul alive, shall be immoveably safe, completely happy. In death he shall have a friend whose friendship has been tested a thousand times before, who will carry him with a glorious speed to glory everlasting: in the judgment of the great day this shall be his most dignified appeal; this his triumphant challenge, “Who shall lay any thing to the charge of God’s elect?” &c. He shall be fixed firm as a pillar in the celestial temple, be suspended as a trophy of redeeming love on the walls of the New Jerusalem, shall be filled with all the fulness of God. That fear which the Lord implanted in his heart in the day of the Spirit’s power endureth for ever; that love which was shed abroad in his heart by the Holy Ghost, the Comforter, is everlasting; that Spirit who

dwelleth in him shall abide in him to all eternity: he shall be in you "a well of water, springing up unto everlasting life:" that peace which passeth all understanding, Christ says, I leave with you, a permanent legacy, a sure inheritance, an eternal possession; that joy which is unspeakable and full of glory, will issue in everlasting gladness, when the ransomed of the Lord shall return and come with singing unto Zion, everlasting joy upon their heads, fulness of joy, and pleasures for evermore. Such are the incalculable privileges of the man who doeth the will of God! All are his, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come, all are his, for he is Christ's, and Christ is God's.

Say, dear friends, do you not wish to be this happy character? If so, you must maintain the Christian character to prove that it belongs to you. But are you Christians indeed and in truth? If so, you cannot love the world, you cannot be conformed to its ways. Considering what a bad world that must be which crucified the Lord of Glory, and never rested until it had killed the Prince of Life, which is the destruction of innumerable multitudes who have been and are its votaries: you must be dead to the world through the knowledge of him who hath called you to come out from among them, and be separate, and touch not the unclean thing, with a promise beyond all value—"I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." You must, according to the measure of grace given unto you, be able with St. Paul to say,

"God forbid that I should glory save in our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world;" you will prove to demonstration by your life, spirit, and conversation, that this is the victory that overcometh the world, even your faith. "Who is he," you will say, and shew that you can say it with propriety, "that overcometh the world, but he that believeth that Jesus is the Son of God?" But be sure you do not deceive your own selves. Substitute not the form for the power of godliness, religious cant for spiritual experience, a name to live while you are dead. Do not forget that though there were ten virgins, *five only* were wise, and five were foolish. See that you have oil in your vessels with your lamps, the oil of divine love burning bright in the vessel of a renewed heart, with the lamp of external profession. Know you this for a certainty, the midnight cry will soon be made, "Behold the Bridegroom cometh, go ye forth to meet him!" "Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods!"

R. L.

EARLY IMPRESSIONS.

Children are very early capable of impressions. I imprinted on my daughter the idea of Faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, 'My dear, you have some pretty beads there.' 'Yes, Papa!' 'And you seem to be vastly pleased with them.' 'Yes, Papa!' 'Well now, throw them behind the fire.' The tears started into her eyes: she looked earnestly at me, and thought she ought to have a reason for such a cruel sacrifice. 'Well my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you.' She looked at me a few moments longer, and then summoning up all her fortitude—her breast heaving with the effort—she dashed them into the fire. 'Well,' said I, 'there let them lie: you shall hear more about them another time; but say no more about them now.' Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her: she burst into tears with ecstasy. 'Those, my child,' said I, 'are yours; because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember as long as you live what *Faith* is. I did all this to teach you the meaning of Faith. You threw your beads away when I bid you, because you had faith in me

that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means your good.'—*Cecil.*



**DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.—Bacon.**

(Continued from page 37.)

THE EIGHTH STRING.

*"Precious in the sight of the Lord is the death
of his saints." Verse 15.*

This song of our minstrel David must needs be very pleasant and delectable to the hearers, seeing that he singeth all things in such a godly and goodly order, and setteth every thing in his right place. For after that he hath made mention of paying his vows unto the Lord, which is to do all things according to the commandment of God, and not after the fancy of carnal reason, nor the judgments of the wise world.

lings; whereof is like to ensue, as we have heard before, much trouble, yea very death, (for the world cannot abide to be rebuked, nor to have his pomp, pride, pleasures, glory, honour, hypocrisy, superstition, feigned holiness, pharisaical justice, glistening righteousness, doting invention, fleshly imaginations, good intents, &c. to be reproved, yea and condemned by the word of God;) he now declareth what a dear and precious thing the death of saints, that is to say of the faithful, is in the sight of the Lord, be it accounted before the world of never so great ignominy, despite, reproach, and shame. And this doth he to encourage men to pay their vows unto the Lord, that is to say, to be earnest in the word of God, to seek the promotion of his glory, and to walk innocently before the eyes of his divine Majesty, though all the world, yea very hell, should be wild and rise up against us. "Precious, (saith he,) in the sight of the Lord is the death of his saints."

It is to be noted, that he calleth not the death of the wicked precious in the sight of the Lord, but the death of saints, yea, and that not popish, but God's saints. "Precious, (saith he,) in the sight of the Lord is the death of his saints."

As for the wicked, so long as they live in this world, they live more to their heart's ease, and have all things more plenteously at their own pleasure concerning temporal matters than the true Christian men and faithful saints of God have; insomuch that, as we read in divers places of the holy Scriptures, the godly many times complain unto God of the prosperous estate of the wicked, and seem almost to

accuse God of unrighteousness, seeing the enemies of God prosper so well, and have good luck in all things, and they again which most entirely favour God's word and seek his glory, are most miserably oppressed, slandered, persecuted, imprisoned, and ready to be slain at all hours.

For, as the psalmograph saith, "The ungodly hath the overhand and the poor is brent. The sinner is praised in following the lusts of his heart, and the wicked is blessed and made much of." "My feet were almost gone," saith David, "my treadings had nigh slipped. For I was sore grieved at the wicked to see the ungodly in such prosperity. For they are in no peril of death, but stand fast like a palace. They come in no misfortune like other folk, neither are they plagued like other men. And this is the cause that they are so puffed in pride, and overwhelmed with cruelty and unrighteousness. Their eyes swell for fatness, they do even what they list. corrupt are they, and speak blasphemies maliciously: proud and presumptuous are their words. They stretch forth their mouth unto heaven, and their tongue goeth through the world; therefore the people fall unto them, and thereout suck they no small advantage. Tush, say they, how shall God perceive it? is there knowledge in the Most Highest? Lo, these are the ungodly, these prosper in the world; these have riches in possession." These have sons that grow up as young plants. These have minion and trim daughters, garnished round about even like unto a gorgeous temple. These have their garners full and plenteous with all manner of store. These have

sheep that bring forth thousands and hundred thousands in their pastures and fields. These have fat oxen that are strong to labour. To be short, these have no mischance, no decay, no trouble, no noise, no complaining in their streets that should grieve them.

Jeremy also saith, "O Lord, thou art more righteous than that I should dispute with thee; nevertheless let me talk with thee in things reasonable. How happeneth it that the way of the ungodly is so prosperous, and that it goeth so well with them which without any shame offend and live in wickedness? Thou plantest them: they take root, they grow, and bring forth fruit." They boast much of thee, yet dost thou not punish them.

Thus see we how the ungodly, like fat beasts, wallow and tumble themselves in all kind of pleasures, neither want they any thing in this world that their hearts can desire, yea they have more prosperity than they can away withal; yet are the godly and saints of the Lord oppressed with all misery, leading a life in great calamity and wretchedness, more than any creatures in the world. But yet behold the end of the wicked; for "suddenly they do consume, perish, and come to nought."

The psalmograph saith, "The death of the wicked sinners is very evil." Again, The unrighteous man shall receive his plagues and punishments when he dieth.

But let us behold these things in a pure mirror, by rehearsing certain histories. How triumphed the wicked king Pharaoh upon the Israelites, God's

people! How little regarded he the sermons spoken, and the miracles wrought by the servants of God, Moses and Aaron, through the divine Spirit! How continued he to persecute the people of God even unto the very hour of his death! But behold the end. When he was most puffed up in his pride, and most bent to do mischief, how did God trap him in his own wiliness, and even brought that upon his own head that he intended to bring upon other! Did not God marvellously drown him with all his wicked army, and preserve his people by that means? But what was that temporal death in comparison to the death eternal, and the most grievous and intolerable pains that he now suffereth in hell-fire without mercy?

Again, how did Sennacherib, the proud king of the Assyrians, boast himself not only against Ezechias, but also the living God, yea and blasphemed him, saying that he would utterly subdue both him and his company, yea and that their God should be no more able to deliver them than a broken staff of reed! He leaned much to his own politic wit and martial valiance, thinking that inasmuch as heretofore he had subdued all kingdoms which he invaded, he also should have overcome the people of God. But God, which is the living and Almighty God, able in a twinkling of an eye to make frustrate and vain all the fleshly imaginations of the worldly tyrants, yea and to bring to nought all their power, sent his angel the very same night that all the mischief was intended against his people, which smote in the host of the Assyrians an hundred fourscore and five thousand

men; so that Sennacherib brake up and departed, and was shortly after slain with the sword of his own sons. An end worthy such a proud and blasphemous tyrant. But what is this unto the infernal pains that be endless, which he now remediless suffereth!

What proud boasting also did that arrogant tyrant Holofernes make against the people of Israel, thinking that there was no kingdom so invincible, strong, and fortified, but that he with his martial puissance and feats of war was able easily to overcome! so that he took no thought, lived all in pleasure, like a careless swine, giving himself to all kind of beast-like pleasures. But how valiantly, even by a woman, God did overcome him and put all his army to flight, the history maketh mention. (Judith xiii.)

To be continued.



PIOUS FRAUD.

The circumstances which led Christopher Radziwill (a Polish Nobleman) to renounce the Romish faith in the latter part of the sixteenth century, and embrace the Protestant religion, deserve to be generally known in these days of defection, when Anti-christ pursues his dark designs against our faith at home and abroad.

Christopher Radziwill is said to have been extremely sorry that a relation of his had abandoned the Romish Church; in the strength of his affection for what he then deemed the *true faith*, he went to Rome, and paid all imaginable honours to the Pope,

who acknowledged his fidelity by the present of a box filled with *RELICS*. When he returned to his country, the fame of these relics spread abroad, and some Friars came and told him that a man was *possessed by the devil*, who had been exorcised to no purpose; they therefore besought him, for the sake of that unhappy wretch, to lend them the *precious relics* which he had brought from Rome. This was readily granted, and the relics were carried to Church by a solemn procession. They were deposited on the altar, and on the appointed day the experiment was made in the presence of a large multitude. It succeeded perfectly well; and as soon as the relics were applied, the evil spirit left the body of the man with the usual postures and grimaces. Every one cried out, 'A Miraele!' and Christopher Radziwill lifted up his hands and eyes to heaven, to return thanks for his having brought so holy a thing which performed such miracles. But some days afterwards, when he was in that admiration and transport of joy, and was bestowing the greatest eulogiums on the virtue of those relics, he observed that a young gentleman of his household, who had the keeping of that treasure, began to smile and make certain gestures, which shewed that he was laughing at his words. Christopher Raziwill flew into a passion, and would know the reason of his derision. A promise being made to this gentleman that no harm should be done to him, he declared, '*that on their return from Rome he had lost the box with the relics entrusted to his care, and that, for fear of being punished for his neglect, he had got another box similar to that which had*

been lost, and filled it with *little bones of some animals*; and that therefore he could not help laughing, seeing the virtues ascribed to it.'

Christopher Radziwill, wishing to ascertain the reality of the imposture, sent for the Monks, and desired them to enquire whether there were no more demoniacs who wanted the assistance of his *relics*? After a few days they brought him another man possessed by the evil spirit, who made extraordinary contortions. Radziwill ordered them to perform in his presence the ordinary exorcisms; but which having proved ineffectual, he sent away the Monks, and ordered the demoniac to remain in his house. When the priests were gone, Radziwill put the *demoniac* into the hands of his Tartar grooms, who exhorted him to confess the imposture; but when he persisted in making his furious gestures, they imposed on him a severe castigation with rods and scourges: the wretch confessed his imposture, and that he never was possessed; but only *forced by the Monks* to play such a part. Radziwill sent for the Monks, who at first implored him not to believe the man's confession, because it was the devil who spoke by his mouth: but Radziwill answered, that if his Tartars were able to make the devil speak the truth, they would be able to extort it from Friars. The Monks were forced to confess their imposture, but excused themselves by pretending that they had done all this with a good intention, and in order to check the progress of heresy!

These *pious frauds* raised great doubts in Radziwill's mind about the truth of a religion defended by such means, and he began to study the Scriptures.

After six months spent in reading and prayer, he publicly embraced the Protestant religion with all his Family.—*Count Valerian Krasinski's Reformation in Poland.*



THE COMING OF CHRIST.

From the warning-voice of St. John the Baptist—"Prepare ye the way of the Lord; Repent ye, for the kingdom of heaven is at hand:" from the stirring call of the Apostle Paul,—“Now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light;”—our Church takes occasion in her proper Lessons, Collects, Epistles, and Gospels for four successive Advent Sundays to remind us that our blessed Lord having come once in great humility to save the world, (Isaiah xlix. 6, John iii. 17,) will speedily come again in glory to judge the world, (1 Peter iv. 5, 2 Thess. i. 7—10,) to separate one from another, (Mat. xxv. 32,) him that serveth God and him that serveth him not. To divide once and for evermore the subjects of his kingdom, which is not of this world, (John xviii. 36,) from the children of this world, who are the children of the wicked one.

We have been called upon in our Church Service to prepare ourselves to enter that kingdom of heaven which He hath opened to all believers; and reminded that so to do, we must cast away the works of

darkness, and put upon us the armour of light. We must so read and study the holy Scriptures diligently and prayerfully as shall lead us to embrace the blessed hope of everlasting life. So attend to the instructions and obey the precepts of the Ministers of God, that we may be found an acceptable people in His sight who sends them, at His second coming. And having prayed for the power of the Spirit of God to help us against our own sinfulness—and to clear the way before our great weakness—we reach the memorial of that blessed night when shepherds heard the angels sing, and join with them in that blessed song,—“Glory be to God on high; on earth peace; good will towards men!” Glory be to God on high—for he has so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Peace on earth—for the Prince of Peace is born. Good will towards men—for he is come that they might have life, and have it more abundantly. He is come whom patriarchs looked for and prophets foretold, (Heb. xi., Luke ii. 25, Mark xv. 43,) and Israelites expected. He is come whose day Abraham looked forward to with joy, John viii. 56; whose praises David sang; whom kings and prophets had desired to see—this day is born unto you a Saviour who is Christ the Lord, Luke ii. 11. He shall save his people *from* their sins, not *in* them, and purify unto himself a peculiar people zealous of good works; hating sin, all sin, for it brought Jesus from the throne of God, and all the glories and the happiness of heaven, to sorrow and to suffer amongst sinful men.

Zealous of good works—for He set us an example that we should follow his steps—and he went about doing good.

He was obedient to the Law for man, that he might fulfil all righteousness—obedient to the law given by God through Moses to the Jews, which was to distinguish them as the chosen people of God from all the nations of the earth besides,—for salvation is of the Jews. Obedient to the great law of God given for all mankind to follow and obey, since he is the Author of the Christian faith. Behold the Lamb of God that taketh away the sin of the world, John i. 29—not of the Jews only, but of the world, therefore of the Gentiles also: and so we read he did of his grace manifest or make himself known even in his infancy to the wise men of the East, who saw his star in the East, and came to worship him; who offered treasures to him as the Prophet, Deut. xviii. 15; Priest, Heb. iv. 14; and King of all mankind, Luke i. 33, John i. 49, Rev. xvii. 14. Prophet to teach, Priest to atone for, King to rule over them; thus owning him as that Sun of Righteousness who rose on the earth when he was born, Mal. iv. 2. “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” I am the light of the world: walk therefore as children of light—put away the unfruitful works of darkness—awake thou that sleepest, and arise from the dead, and Christ shall give thee light—he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God!

LUTHER AND THE REFORMATION.

Luther had not long to endure the state of servitude to which he had at first been subjected in the Monastery of Erfurt; for at the request of the University of which he was member, the Superior released him from his menial offices, and he renewed his studies with increased diligence—reading at that time chiefly Augustine and other Fathers of the Church. But even then it was his delight to seek the wisdom which cometh from God only in His holy Word: for having discovered in the Monastery a Bible attached to a chain, he instantly began to study it, and drank in its sacred truths with avidity: sometimes passing a whole day in meditation on a single passage, and oftentimes committing portions of it to memory—anxious there to find the will of God, and to have his faith strengthened and confirmed by the written Word. It was about this time that he began the study of the Scriptures in the original languages, and thus laid the foundation of the noble work he was afterwards to accomplish—the translation of the Bible into the vulgar tongue.

But Luther had not yet learned that ‘we are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings;’ and he continued earnestly to strive after that holiness that he had come to seek in the cloister, by undergoing all the rigours of the ascetic life. Fastings, lacerations, watchings, and penances, in their utmost extremes, were self-inflicted, and cheerfully endured: no sac-

riſe was too great, no hardship too ſevere, to obtain the end he had in view—the aſſurance of his ſalvation, and holineſs in the ſight of God. And he was ſincere in his deſires ; his conſcience always tender, and now enlightened by the Word of God, told him what it was to be holy, and taught him to regard the leaſt fault as a heinous ſin ; and never had the ſilence of the cloiſter witneſſed a more true and indefatigable labour to purchaſe eternal life. But he found not what he ſought ; the fears which had agitated his mind before he withdrew from the outer world, gained ſtrength in the quiet of his cell, and left him no reſpite, while the diſtorted viſion of his agonized mind reflected nothing but the juſtice of an offended God ;—ſin without forgiveness, labours without effect, ſuffering without hope. Ardent, earneſt, and impaſſioned, he found all his endeavours uſeleſs, and knowing no other way of obtaining peace, and finding no conſolation or aſſiſtance in his fellow Monks, who only gazed with ſtupid aſtoniſhment on his grief, he gave himſelf up for loſt, and ſank into deſpair. At this juncture Staupitz, Vicar General of the Auguſtins for all Germany, arrived at Erfurt on his ordinary viſit of inſpection, and his attention was ſoon attracted by Luther, from whoſe woe-ſtruck and emaciated appearance he eaſily gueſſed what was paſſing in his mind. Staupitz could ſympathize with Luther, for he had ſuffered much in the ſame way. The ſame thirſt for knowledge and earneſt love of virtue characteriſed them both, and the ſame deſire of proſecuting the end they had in view had led each to the retirement of the cloiſter ; both had

tasted the unsatisfying effect of philosophy and the study of nature to supply the cravings of the soul, and had entered upon the study of theology and the Word of God instead; but Staupitz had there found what Luther still sought—Christ, and he was at peace. But he did not content himself with mere pity; he rested not till he had prevailed on Luther to unburden himself to him, and long and earnestly did he endeavour to relieve the distress of his mind. He pointed out to him the utter inability of man to do anything for his own salvation, and the “One name given under heaven whereby men can be saved;” he endeavoured to convince him of the worthlessness of self-inflicted sufferings as a means of salvation, when the one full sacrifice has been offered once for all, perfect and complete in itself; in a word,—and which is the fundamental distinction between the Popish faith and our own,—he led his thoughts from *himself* to *Christ*, from his own works, and merits, and sufferings, to those of that Saviour who comprehends in Himself the whole of the religion of the true child of God. And Luther received these glad tidings of good news into his parched and dreary soul with all the eager delight of a despairing man: the trembling fear of an unappeased and holy God, which had hitherto actuated him, gave place to the new and heavenly principle of Love, and though his doubts and fears did not at once leave him, his mind gradually opened more and more to the reception of the fulness of the heavenly light which had burst upon him; he renounced the hope hitherto so fondly cherished of meriting his own salvation, and in “full

assurance of faith," rested wholly upon the grace of God ; and found a new life thereby springing up within him. Staupitz had given him a Bible before leaving Erfurt, recommending him to draw all his theology from it, and to study it alone ; and he immediately complied with his wishes, giving up every other work for it, excepting St. Augustine.

Luther had now been two years in the Convent, and being of sufficient standing to be admitted to full orders, he was ordained Priest on the second of May, 1507 ; and shortly after, through the influence of his benefactor, Staupitz, was made Professor in the University of Wittemberg by Frederick, Elector of Saxony, afterwards so celebrated as Luther's protector and friend. Luther's new situation obliged him to confine himself to the study of Aristotle's philosophy, on which he had to lecture in the University ; and though he much lamented it at the time, yet he found this course of reading most useful in later years, in his disputes with the school-men of the day. Some months after his arrival at Wittemberg he obtained his degree of Bachelor of Theology, with direction to devote himself to Biblical Theology, by which arrangement he had to lecture on the Bible for an hour every day, and thus attained the summit of his wishes, in being able to return again to the study of that Word which had become "meat and drink indeed" to his hungry soul.

The Lectures of the new Professor were based simply and chiefly upon the truths of the Book of Life ; and being utterly unlike anything they had heard before, made considerable impression on his hearers, and

and students came in crowds to the University attracted by them ; and when he first began to preach in an old ruined chapel in the city, it was found far too small to contain the numbers who crowded to him. His was not the cold, dull exhortation, delivered as a matter of course or duty, and received in the same way by a listless and careless audience ; but the earnest, spirit-stirring eloquence of a heart deeply believing the truths he taught ; and nerved by the Spirit of God to strike an unerring dart into the souls of many of those who thus eagerly thronged to hear him ; and a new course was opened for *himself*—to the indolence and uselessness of the cloister had succeeded the activity of body and mind—he filled a new situation, and the work of God through him gradually advanced to its developement.

To be continued.



POETRY.

Matthew xi. 28—30, Paraphrased.

Come unto me all ye that are
 With heavy loads oppress'd ;
 Come unto me, (the Saviour said,)
 And I will give you rest.
 Learn then of me, who lowly am,
 And know my ways aright ;
 My yoke will ease your weary souls,
 And make the burden light.

A. B.

REV. H. A. SIMON, (Penheale-press,) Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. IV.]

APRIL, 1846.

[VOL. XV.

SHORT SERMON.

"Men ought always to pray and not to faint."
Luke xvii. 1.

Our blessed Lord very often delivered his instructions under the form of a parable, which was fitted to engage the attention and impress the heart. He spake a parable unto his hearers to this end, "that men ought always to pray and not to faint:" saying, "There was in a certain city a Judge that feared not God neither regarded man:" this was a shameless character: he was quite unfit to fill the important office of a Judge. A person who fears neither God nor man is a very disgraceful person indeed. I hope, my dear brethren, there is no such character amongst

us this day. There probably are some, however, who resemble the unjust judge—they “fear neither God nor man:” they neither stand in awe of the wrath of the supreme Being denounced against sin, nor regard the opinion of their fellow creatures. These are very bad people; may the Lord have mercy upon their souls, and bring them to repentance.

In the city where the judge resided there was a widow who had sustained an injury; she applied to the judge for redress, but she applied in vain: she had manifestly *right* on her side, but the judge frowned upon her suit, and in his usual careless way for a long while turned a deaf ear to her petition! She came to him saying, “Avenge me of my adversary;” and he would not for a while; but afterward he said within himself, “Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.” This was assigning a very poor reason certainly for his interference in the matter. “And the Lord said, hear what the unjust judge saith: and shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.” If the poor widow prevailed by importunity on an *unjust* judge, shall not the Lord’s people prevail with a *righteous* and merciful God and Father to hear and answer their supplications? He may bear long with them to try the strength of their faith, and to teach them patience, but in his own good time he will interpose on their behalf; “I tell you that he will avenge them speedily.”

My dear friends, we are taught by this parable the duty of *servent, persevering, importunate prayer*:—"Men ought always to pray and not to faint." There may be times when, and circumstances under which, we are tempted to faint and to despair of having an answer to our cry, but these temptations, like other temptations, are to be manfully resisted: "Men ought always to pray and not to faint" under any discouragement. We cannot, it is true, be always in the attitude and exercise of prayer, but we may always be in the *spirit* and *frame* of prayer. In whatever occupation or worldly calling we may be engaged, still we may be in a prayerful state of mind; this is certainly true, and has been frequently realized in the experience of the Christian and child of God—"Men ought always to pray and not to faint." Many people never pray at all; they rise in the morning, and they return at night without bowing the knee in prayer: their conduct plainly shews that they see no good in prayer: these people must be in a wretchedly dark state, living without God in the world, and without hope. A prayerless man or woman is under the curse of God; a prayerless man or woman *continuing prayerless* will die and be damned! that is plain talking, my dear friends. Plain talking on these matters is not always agreeable, but it is very often profitable. Prayer to God is a duty which we are commanded to perform; God will be enquired of by us; he says so: "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them." Again, it is written, "In every thing by prayer and suppli-

cation, with thanksgiving, let your requests be made known unto God!" These and other passages of Scripture that might be mentioned prove the *duty* of prayer: we are commanded to pray unto God. If, my brethren, you neglect the command, you are guilty of wilful disobedience against God. The *reasonableness* of prayer is evident: it is reasonable to pray unto God; "for in Him we live, and move, and have our being:" from his unsearchable bounty comes all our good: I say it is reasonable to acknowledge our dependence on this gracious Being, and the acknowledgement is made by *habitual prayer* to Him for the supply of all our wants. But, my brethren, whilst prayer to God is a reasonable duty which we are bound to perform, it must be considered in the higher and more interesting light of a *privilege*. It is a blessed privilege to be able to approach our Maker in the intercourse of prayer; to open our hearts to him, to spread our necessities before him, to unbosom all our secret sorrows and anxious cares to One who can mitigate and assuage them. The privilege of prayer cannot be too highly valued: one of the loveliest pictures this earth affords is the child of God engaged in prayer to his heavenly Father: it is a sight affecting and sublime, over which even the angels might bend with pleasure and delight. My dear friends, we have many things to pray for; things of a temporal nature, and things of a spiritual nature: we have to pray for food, and raiment, and health of body: we have to pray for pardon and grace, for righteousness and strength; these are spiritual blessings. Remember also to pray in humble

reliance upon the holy Spirit's influence: it is He which must teach you *what* to pray for, and *how* to pray for it; his gracious assistance is needed;—"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Again, remember, my friends, the blessings which are given in answer to prayer flow to us through the channel of Christ's merits: he purchased them for us by his precious bloodshedding; it is in *Christ* that God is ready to bless us with "all blessings in heavenly places,"—"Men ought always to pray and not to faint."

It has been already observed, that we are apt to faint and become weary in the exercise of prayer; we are apt to be discouraged if we do not receive an answer to our prayer so soon as we expected. God has promised to hear and answer the petitions of all who call upon him in sincerity and truth: "he is faithful that hath promised:" he may not answer *immediately*, or in the *manner* we wish; but yet he will answer prayer; he says he will—"Call upon me, I will answer thee."

Now, my friends, I will just tell you how much greater reason we have to expect that God will interpose on our behalf than the poor widow had to expect the Judge would interfere on her account. This widow was a *stranger* to the judge, but the servants of God are related to God, they are his peculiar people, his dear children; we are sure that he will hear them therefore they should not faint. Again, the judge

had but a slight interest in granting the widow's petition, but God's interest is much concerned in the relief, the comfort, and salvation of his believing people; his honour and the glory of his name are deeply concerned. Let them not therefore faint. But further, we may observe, the oppressed widow had no one to speak to the judge for her; but we have the King's own Son to intercede on our behalf, "Him the Father heareth always:" his pleas must prevail: he is a constant, sympathising, persevering Advocate before the throne; let us therefore not faint.

But again, the poor widow had many difficulties in her way, but we have the greatest encouragements: she vexed the judge and made him angry by her many applications, but we have to do with a Sovereign who loves to have us importunate and earnest. Well then, may we have faith to believe that our prayers shall sooner or later be abundantly answered, and therefore "we ought always to pray and not to faint." And did this unjust judge plead the cause of the poor widow? and shall not God plead the cause of his own servants whom he loves, and in whose welfare he is tenderly concerned? Will he not punish their enemies? "I tell you, (said our Lord,) he will avenge them speedily." Let us then often think of this poor widow, and "pray always and not faint."

In conclusion, my dear brethren, I would remark, what *folly* it is to live without prayer. I will tell you where the folly lies: prayer is the appointed medium through which we obtain blessings at the

hand of God : these are no light blessings—pardon, grace, wisdom, strength, consolation, heaven, eternal glory, these are no light blessings : we obtain them all by fervent, heart-felt *prayer* unto God, and by nothing else. What folly then to live without prayer, by which these amazing blessings are to be sought and obtained ! what folly can equal this folly ? But I observe further, it is *wicked*, it is *sinful* to live without prayer ; it is more than folly, it is positive *guilt* : and I will tell you why—our Lord says in the text, “Men ought always to pray and not to faint ;” he commands us therefore to pray : if we do not pray we *disobey his command*, and to disobey any command of our Lord with our eyes open is wilful sin. Therefore it is *wicked* not to pray, and it is *folly* not to pray. My dear friends, may we neither be foolish nor wicked in this matter. May the Lord teach us to pray with the understanding and with the heart !

CHARLES.



SCRIPTURE REFLECTION.

“*Who have said, With our tongue will we prevail ;
our lips are our own ; who is Lord over us ?*”

We are told by St. James that the tongue, though a little member, boasteth great things. To this truth we have abundant testimony in the present day, as described by the Psalmist, “Who have said, With our tongue will we prevail.” Many vain talkers are

entered into the world, who cease not to pervert divine truth, and substitute reason for revelation! through the medium of that little member, an evil root of bitterness is continually springing up, and by its influence tares are sown amongst the wheat.

“With our tongue will we prevail.”—Pride is the root of all those evils which are a scourge to the nation and Church. The infidel vainly imagines he can prevail with a plausible show of false philosophy; the Socialist, alas, will boast of deceiving many unstable souls with flattering lips; and, unhappily for England, the Papist is again endeavouring to prevail! these say in their hearts, “With our tongue will we prevail:” but the haughtiness of men shall be brought low.

“Our lips are our own,”—This is not the language of a soul taught by God to abhor itself, but the self-confident boasting of unrenewed man.

“Who is Lord over us?”—Insubordination, another crying sin of the age in which we live, whether political, or as it relates to Church discipline. The Jews of old declared that they would not have the Messiah to reign over them. Many would now gladly dethrone the ruling powers, while they forget “the powers that be are ordained of God,” Rom. xiii. 1. Divers orders are appointed by God for the safety, honour, and welfare of his Church.—Pastors and teachers graciously ordained for feeding the flocks over which they are made overseers, and submission to such is plainly inculcated—“Obey them that have the rule over you;” see Heb. xiii. 17. St. Paul commended the Corinthians for keeping the ordi-

nances as he delivered them, and praises them because their obedience is known unto all men. Many more passages might be adduced; one however will add importance to the subject, "Who is among you that feareth the Lord, and obeyeth the voice of his servant, let him trust in the name of the Lord," Isaiah l. 10. This verse evidently implies that the Lord's blessing is given to those only who love his precepts, and in whose heart is God's law. The same principle alludes to the whole chain of Christian duty. Let us examine that compendium, at once full, comprehensive, and concise, contained in the fifth of Ephesians, beginning at the twenty-second verse, and continued in the ninth verse of the sixth chapter,—*"Wives submit unto your own husbands as unto the Lord."* The Christian wife will not say, *"Who is Lord over me?"* but how can I adorn the doctrine of Christ in all things? To her is the reply given, *"If any obey not the word, they may be won by your meek, quiet, and obedient spirit,"* 1 Peter iii. 1—4. *"Husbands love your wives; let all bitterness and wrath be put away from you."* *"Children obey your parents."* *"Esteem others better than yourselves; be clothed with humility."* *"Servants be obedient to your masters; serve as in the fear of the Lord."* St. Peter also exhorts the younger to submit unto the elder: thus when a Christian house is set in order, the younger members of the family will submit unto the elder, and peace will remain therein.

If Christendom be exalted to maintain her high and holy character, she will individually and collectively put to flight armies of aliens. In her beautiful gar-

ments she will come forth, "fair as the moon, and terrible as an army with banners," imparting a lustre to the benighted earth! May the Church awake from her long sleep, and plead fervently that those who still continue to use the language contained in this Psalm, may "talk no more so exceeding proudly." St. Paul was not ignorant that such were troublers of Israel in his time, but what does he say of them? "To whom we gave place by subjection, no not for an hour, that the truth of the gospel might continue with you," Gal. ii. 5. May this gospel be continued to us, and while we have the light let us walk in the light, and shine brighter and brighter unto the perfect day.

A. S.



DAVID'S HARP. THE 116 PSALM, WITH A FRUITFUL EXPOSITION AND GODLY DECLARATION OF THE SAME.—Becon.

(Continued from page 62.)

THE EIGHTH STRING.

"Precious in the sight of the Lord is the death of his saints." Verse 18.

What shall I speak of the two Herods, whereof

the one in the midst of his fury, when he was most hot and fiery in seeking the death of Christ, and for his sake slaying innumerable infants, miserably died, bringing nothing less than his cruel and bloody purpose to effect ? so valient and mighty is our Lord God to extinguish and quench the tyranny of these blood-soupers, when it is his most godly pleasure, and to preserve those whom he will have kept free from their crudelity and furious madness. The other Herod, even in the midst of his pomp, honour, and glory, being clad in his kingly apparel, and set, Lucifer-like, on his judgment-seat, after that he had most tyrant-like persecuted certain of Christ's Church, yea, and slain with sword James the brother of John, was smote of the angel of the Lord, because he gave not the glory to God ; so that he was eaten up of worms, Acts xii.

But what need I rehearse so many histories out of the divine letters, seeing that this one which I shall now recite may seem abundantly to satisfy for to shew how "precious in the sight of the Lord the death of his saints is," seem their life in this world never so miserable, wretched, pitiful, poor, needy, beggarly, and full of trouble, sorrow, dolour, and calamity : again, how vile and detestable the death of the wicked is in the Lord's sight, be their life here never so pompous, gallant, easy, voluptuous, joyful, quiet, careless, and pope-like.

St. Luke in his gospel declareth how there was a certain rich man, which was apparelled with purple, and costly linen, and fared deliciously every day. In these words the evangelist sheweth manifestly how,

this rich man lived in all pleasure, and had all things according to his hearts desire. But behold, the end! He was cruel, merciless, and unpitiful to the poor. Therefore, when he died the Scripture saith that he was carried down into hell, where he was tormented with such grievous flames of fire and intolerable burnings, that he desired Abraham to send down Lazarus unto him, that he might dip the tip of his finger in the water and cool his tongue, for he was grievously tormented in that flame. "But Abraham said, Remember son that thou hast received thy pleasures in thy life, and contrariwise Lazarus received pains and troubles. Therefore is he now comforted, and thou art tormented."

As for the poor man, his life was so wretched, beggarly, and miserable, that no man would scarcely vouchsafe to cast their eye and to look toward him, he was such an abject, so rent, so torn, so lazar-like, and full of grievous sores: only the dogs licked his sores. But behold the end! "This poor man died, and was carried of the angels into Abraham's bosom."

This history declareth plainly how precious the death of the saints, that is of the faithful, is in the sight of the Lord, appear their life never so miserable before the dainty worldlings; again, how vile and detestable the death of the wicked is in God's sight, have they spent their life in never so much joy, pleasure, and felicity, and were they accounted before the world never so blessed, happy, and fortunate; and brought to the ground with never so great pomp and solemnity. And here see we that to be true which is written, "Woe be to you rich men, which have

your consolation. Woe be to you that are filled, for ye shall hunger. Woe be to you that laugh now, for ye shall lament and weep. Woe be to you when all men shall praise you, for according to these things did their fathers to the false prophets!" But, "Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh." The dainty worldlings receive pain after this life; but the faithful in the Lord, which be oppressed with misery and troubled for God's truth, shall receive joy and glory. So that, as David saith, "Precious in the sight of the Lord is the death of his saints."

Hereto agreeth the saying of St. John in his Revelation, "Blessed are the dead which die in the Lord." The death of saints must needs be precious in the sight of the Lord, and they which die in the Lord must needs be blessed, seeing that both the glory of God is set forth by their death, and the saints themselves set in a perpetual joy and everlasting quietness, without any more care or trouble. For after that they have offered up their life unto God, 'the souls of the righteous are straightways in the hand of God, and the pain of death shall not touch them. In the sight of the unwise they appear to die, and their end is taken for very destruction. The way of the righteous is judged to be utter destruction, but they are in rest. And though they suffer pain before men, yet is their hope full of immortality. They are punished but in few things, nevertheless in many things shall they be well rewarded. For God proveth them, and findeth them meet for himself;

yea, as gold in the furnace doth he try them, and receiveth them as a burnt-offering, and when the time cometh they shall be looked upon. The righteous shall shine as the sparks that run through the reed bush. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth, and such as be faithful will agree unto him in love; for his chosen have gifts and peace. But the ungodly shall be punished according to their own imaginations; for they have despised the righteous, and forsaken the Lord.'

Moreover, 'the righteous shall stand in great steadfastness against such as have dealt extremely with them, and taken away their labours. When they see it they shall be vexed with horrible fear, and shall wonder at the hastiness of their sudden health, groaning for very distress of mind, and shall say within themselves, having inward sorrow and mourning for very anguish of mind, These are they whom we sometime had in derision and jested upon. We fools thought their lives very madness, and their end to be without honour. But lo, how they are counted among the children of God, and their portion is among the saints! Therefore have we erred from the way of truth; the light of righteousness hath not shined unto us, and the sun of understanding rose not upon us; we have wearied ourselves in the way of wickedness and destruction. Tedious ways have we gone; but as for the way of the Lord, we have not known it. What good hath our pride done unto us, or what profit hath the pomp of riches brought us f

All these things are passed away as a shadow,' &c. These and such other words shall they that have sinned speak in hell. "But the righteous shall live for evermore. Their reward also is with the Lord, and their remembrance with the Highest. Therefore shall they receive a glorious kingdom, and a beautiful crown of the Lord's hand. For with his right hand shall he cover them, and with his own arm shall he defend them," &c.

Thus see we how dear and precious in the sight of the Lord the death of his saints is. St. Paul having experience of this thing, when he was yet alive, said on this manner, "I desire to be dissolved and loosened out of this mortal body, and to be with Christ." Also king David, "Woe is me that I tarry in this world so long!"

Therefore, howsoever the wicked worldlings account the death of the saints, whether it chanceth to them by famine, hunger, sword, water, fire, halter, or any otherwise, undoubtedly it is "precious in the sight of the Lord," appear it before the world of never so great ignominy, reproach, infamy, shame, and rebuke. Happy therefore is he that dieth this death, howsoever it chanceth to him. Blessed is that cross which bringeth this glory. [*To be continued.*]



LUTHER AND THE REFORMATION.

(Continued from page 72.)

A dispute having arisen between some Convents of the Augustine order and the Vicar General, it was

determined to refer the matter to the supreme tribunal at Rome, and Luther was elected as the fittest agent of the Monasteries to bring their grievances before the Pope. He set out immediately; and crossing the Alps, descended into the rich and fertile plains of Italy, where he was filled with astonishment at every step, in comparing the luxury he saw around him with the plainness and simplicity of his own country. But as he reached Rome, every other feeling was merged in the high-wrought admiration with which he gazed upon that magnificent city, so long the unconquerable mistress of the ancient world. But with deeper feelings he gazed upon her as the Christian Rome from whence the Apostle Paul wrote most of his Epistles, and the scene of his martyrdom, as well as of so many incidents recorded in the Acts of the Apostles by whom the Gospel had been planted there, and, as Luther fondly imagined, the seat even then of all that was highest and holiest upon earth. But he soon found his error; the Rome of the Apostles and early Christians, and the apostate, degraded, and voluptuous Rome of the sixteenth century were alike in nothing but the name, and every day his fervent and truth-seeking spirit was more and more chilled and disappointed, by the profaneness and worldliness of those whom he had thought to find the holy and devoted Ministers of God.

But Luther's journey to Rome was no mean step in the progress of the Reformation he was, in the hand of God, to be the means of effecting; as it shewed to him the Papacy in its true light, robbed of

the meretricious ornaments and the false glare with which distance of place and length of time had combined to veil it. He had expected there to find the Church in all her glory,—the light of the Christian world,—and he found her debased and corrupted, deluding the mass of the people with ceremonies and doctrines which they who taught them scoffed at and ridiculed; and while enjoining self-denial, mortifications, and penances, living themselves in all the excesses of luxury and indulgence. In Rome too, whilst studying diligently, as ever, the Epistle to the Romans, he was led to embrace with full and free conviction the blessed doctrine of justification by faith in all its fulness: thus in the midst of irreligion and superstition, drawing the fundamental and saving truths of religion from the pure source of the Book of Life. Indignant and disappointed, Luther quitted Rome, and returned to Wittemberg, where he gladly turned his attention from the Papal city and its proud and luxurious ministers, to the sacred word of God, which gained what that Church had lost in his reverence and love.

Meanwhile his friend and patron, the Elector Frederic, had not lost sight of him; and almost immediately on his return offered him the high degree of Doctor of Theology, which, much against his will, he was persuaded by Staupitz to accept, and accordingly his future opponent, Carlstadt, then Theological Professor in the University, conferred this dignity upon him, on the tenth of October, 1512. Luther then took an oath to defend the gospel truth with all his power, and also ‘faithfully to preach the holy

Scripture, and purely to teach it, to study it all his life, and to defend it by disputes and writings against all false doctors, so help him God? This was a new era in the life of this great man, and he felt it so: hitherto he had been seeking only the way of *his own* salvation, now he had to point it out to others; and he shrank not from the task: he felt that he had been called of God to the high station he then occupied, and he set out in his labours in His name, and resting alone upon His grace and blessing. The foundation and groundwork of his preaching was "Jesus Christ and him crucified," as the only beginning and end of our salvation, and upon that he raised his superstructure of faith and holiness of life, and love to God and man. He explained the Scriptures with clearness and life, warring against the prevalent error of believing that man could by any works of his own merit eternal life; and, like a second John the Baptist, holding up to his hearers' view alone "the Lamb of God which taketh away the sins of the world." And his exhortations came with weight, for he carried out in his life the doctrines he advocated by word of mouth; and it was apparent to all, that his pure manners and holy living were a practical exemplification of the truths he taught. Nor did Luther content himself with fulfilling the plain duties of his office, but endeavoured to advance the work of God wherever he might; and exerted himself to the utmost in stimulating and encouraging the timid and prudent Spalatinus, secretary and chaplain to the Elector, to remain firm at his post, when he would fain have relinquished it, from

fear and distrust of himself. He was like Staupitz made for more peaceful times, and while he might have shone in quiet pursuance of already established truth, his spirit failed him when required to stand boldly forward for contended points. Much the same might be said of his friend Erasmus, towards whom Luther next turned on the subject of faith and works. Endowed with considerable talents, and possessed, through his indefatigable application and industry, of great learning and extensive acquaintance with the Scriptures, which enabled him to see and lament the vices and errors of the Church, this remarkable man might have done much for the cause of God, but his feeble timid spirit shrank with alarm at the first prospect of the Reformation he had himself done so much to prepare the way for; and when he should have stood in the foremost rank, as champion of the truths he believed, but dared not struggle for, he trembled at what he had already accomplished; and undecided what to do, or which course to take, inclined first to one side then the other, and finally abandoning the standard of the gospel, turned his back in the day of battle. To him Luther earnestly appealed on the doctrine of justification by faith, endeavouring to bring his mind to a conviction of its truth, as he had leant too much to works as a means of salvation in his writings. And the labours of Luther were not without effect on many of his hearers, who soon began publicly to profess the truths they had learned from him; and he employed one of them, named Feldkirchen, to publish under his direction some theses, in which he

put forth his principal doctrines, laying especial stress on the corruption of man by nature, and the fulness of salvation by Jesus Christ. These he afterwards followed up by ninety-nine more propositions, which treated particularly on the free will of man, denying that he possessed in himself, in his present fallen state, the liberty of loving God and doing right, and ascribing all to the grace of God ; by which he lowered Aristotle's philosophy and the scholastic theology from the high esteem in which they were then wont to be held.

Luther sent a copy of these theses to the Monastery of Erfurt, offering to maintain the opinions contained in them, either in the University or Monastery, should they be disputed ; as he well knew how heterodox they would there be considered. But his challenge was not accepted ; the Monks contenting themselves with expressing their great displeasure at his doctrines. He afterwards sent them to Eck, then Professor in the University of Ingolstadt, with whom he had long been on terms of friendship, for his opinion, which was one of weight, as a man of learning and talent, and enjoying as great a reputation for it in the centre as Luther was in the north of Germany. But these propositions excited but little attention though of so great importance ; for while Luther merely touched on doctrinal points and questions of Theology, he might go on unmolested ; and it was not till afterwards, when he attacked the abuses and evils that would endanger their own quiet, that men were aroused to their arms. Nor had Luther himself any idea as yet to what these small

beginnings would lead. He had no intention of emerging from his own circle of duties in what he did; but he was led on by an unseen and Almighty hand from step to step; and the spiritual war which was to change the whole face of the world was then on the eve of its commencement.

To be Continued.



MISSIONARY INTELLIGENCE.

A Dying Indian Boy of North America.

This poor boy's name was Jack Spense. The Missionary on visiting him says, 'I found him dying of consumption in a small birch-rind covered hut, with nothing but a few fern leaves under him, and an old blanket over him. I said to him, 'My dear boy, I am very sorry to see you in this state: if you had let me know you should not have been lying here.' He replied, 'It is very little I want now, and these poor people get it me; but I should like something softer to lie on, as my bones are very sore.' I then asked him the state of his mind, when he replied that he was very happy, that Jesus Christ the Lord of Glory had